NEW AND LITERAL

# TRANSLATION

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i, iii, iv, vii, viii, x, xiii, & xiv

SATIRES OF JUVENAL.

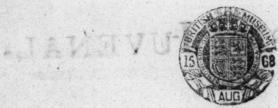
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NEW AND LITERAL

### TRANSLATION

OFTHE

I, III, IV, VII, VIII, X, XIII, & XIV

# SATIRES OF JUVENAL,

WITH

Copious Explanatory Notes;

BY WHICH THIS DIFFICULT SATIRIST IS RENDERED BASY AND FAMILIAR TO THE READER.

By the Rev. M. MADAN.

Ardet-Instat-Apertè-Jugulat.
SCAL. in Juv.

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TRIBLES OF THE STRATES No. 23

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# PREFACE

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T O

## JUVENAL.

ECIMUS Junius Juvenal was born at Aquinum, a town of the Volsci, a people of Latium: hence, from the place of his birth, he was called Aquinas. It is not certain whether he was the fon, or foster-child, of a rich freedman. He had a learned education, and, in the time of Claudius Nero, pleaded causes with great reputation. About his middle age he applied himfelf to the fludy of Poetry; and, as he faw a daily increase of vice and folly, he addicted himself to writing Satire: but, having faid fomething (Sat. vii. 1. 88---92.) which was deemed a reflection on Paris the actor, a minion of Domitian's, he was banished into Ægypt, at \* eighty years of age, under pretence of fending him as captain of a company of foldiers. This was looked upon as a fort of humorous punishment for what he had faid, in making Paris the bestower of posts in the army.

However, Domitian dying very foon after, Juvenal returned to Rome, and is faid to have lived there to the times + of Nerva and Trajan. At last, worn out with old age, he expired in a fit of coughing.

\* Quanquam Octogenarius-Marshall, in Vit. Juv.

<sup>†</sup> Ibique ad Nervæ & Trajani tempora supervixisse dicitur.

MARSHALL. Ib. A 2

He was a man of excellent morals, of an elegant take and judgment, a fast friend to Virtue, and an

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irreconcileable enemy to Vice in every shape.

As a writer, his style is unrivalled, in point of elegance and beauty, by any Satirist that we are acquainted with, Horace not excepted. The plainnels of his expressions are derived from the honesty and integrity of his own mind: his great aim was " to hold, as it were, the mirror up to nature; to " shew Virtue her own feature, Scorn her own " image, and the very age and body of the time " his form and pressure \*." He meant not, therefore, to corrupt the mind, by openly describing the lewd practices of his countrymen, but to remove every veil, even of language itself, which could foften the features, or hide the full deformity of vice from the observation of his readers, and thus to strike the mind with due abhorrence of what he All this is done in fo mafterly a way, as to render him well worthy Scaliger's encomium, when he ityles him---

Omnium Satyricorum facile Princeps. He was much loved and respected by † Martial. Quintilian speaks of him, Inst. Orat. Lib. x. as the chief of Satirists. † Ammianus Marcellinus says, that some who did detest learning, did, notwithstanding, in their most prosound retiredness, dili-

gently employ themselves in his works.

The attentive reader of Juvenal may see, as in a glass, a true portraiture of the Roman manners in his time: here he may see, drawn to the life, a people sunk in sloth, luxury, and debauchery, and exhibiting to us the sad condition of human nature, when untaught by divine truth, and uninfluenced by a divine principle. However polite and refined

<sup>\*</sup> Hamlet, Act. iii. Scene 2. † See Mart. Lib. vii. Epig. 24. ‡ Hist. Lib. xxviii.

this people was, with respect to the cultivation of letters, arts, and sciences, beyond the most barbarous nations; yet, as to the true knowledge of God, they were upon a footing with the most uninformed of their cotemporaries, and consequently were, equally with them, sunk into all manner of wickedness and abomination. The description of the Gentiles in general, by St. Paul, Rom. i. 19--32. is fully verified as to the Romans in particular.

Juvenal may be looked upon as one of those rare meteors, which shone forth even in the darkness of Heathenism. The mind and conscience of this great man were, though from \* whence he knew not, so far enlightened, as to perceive the ugliness of vice, and so influenced with a desire to reform it, as to make him, according to the light he had, a severe and able reprover, a faithful and diligent witness against the vices and sollies of the people among which he lived; and, indeed, against all, who, like them, give a loose to their depraved appetites, as if there were no other liberty to be sought after, but the most unrestrained indulgence of vicious pleasures and gratifications.

How far Rome-Christian, possessed of divine revelation, is better than Heathen Rome without it, is not for me to determine: but, I fear, that the perusal of Juvenal will furnish us with too serious a reason to observe, that, not only modern Rome, but every metropolis in the Christian world, as to the generality of its manners and pursuits, bears a most unhappy resemblance to the objects of the following Satires. They are, therefore, too applicable to the times in which we live, and, in that view, if rightly understood, may perhaps be service-

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<sup>\*</sup> Rom. ii. 15. Comp. If. xlv. 5. See Sat. x. 1. 363, and note.

able to many, who will not come within the reach

of higher instruction.

Bishop Burnet observes, that the "fatirical po-"ets, Horace, Juvenal, and Persius, may contribute wonderfully to give a man a detestation of vice, and a contempt of the common methods of mankind; which they have set out in such

" true colours, that they must give a very gene" rous sense to those who delight in reading them

" often." Past. Care, c. vii.

This translation was begun some years ago, at hours of leifure, for the Editor's own amusement: when, on adding the notes as he went along, he found it useful to himself, he began to think that it might be so to others, if pursued to the end on the fame plan. The work was carried on, till it increafed to a confiderable bulk. The addition of Perfius enlarged it to its present fize, in which it appears in print, with a defign to add its affiftance in explaining these difficult authors, not only to school-boys and young beginners, but to numbers in a more advanced age, who, by having been thrown into various scenes of life, remote from classical improvement, have so far forgotten their Latin, as to render these elegant and instructive remains of antiquity almost inaccessible to their comprehension, however desirous they may be to renew their acquaintance with them.

As to the old objection, that translations of the Classics tend to make boys idle, this can never happen, but through the fault of the master, in not properly watching over the method of their studies. A master should never suffer a boy to construe his lesson in the school, but from the Latin by itself, nor without making the boy parse, and give an account of every necessary word; this will drive him to his Grammar and Dictionary, near as much as

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if he had no translation at all: but in private, when the boy is preparing his lesson, a literal translation, and Explanatory Notes, so facilitate the right comprehension, and understanding, of the author's language, meaning, and design, as to imprint them with ease on the learner's mind, to form his taste, and to enable him, not only to construe and explain, but to get those portions of the author by heart, which he is, at certain periods, to repeat in the school, and which, if judiciously selected, he may find useful, as well as ornamental to him, all his life.

To this end, I have confidered, that there are three purposes to be answered. First, that the reader should know what the author says; this can only be attained by \* literal translation: as for poetical versions, which are so often miscalled translations, paraphrases, and the like, they are but ill calculated for this fundamental and necessary purpose.

They remind one of a performer on a musical inftrument, who shews his skill, by playing over a piece of music, with so many variations, as to disguise, almost entirely, the original simple melody, insomuch that the hearers depart as ignorant of the

merit of the composer, as they came.

All translators should transfer to themselves the directions which our Shakespeare gives to actors, at least, if they mean to assist the student, by helping him to the construction, that he may understand the language of the author. As the actor is

<sup>\*</sup> I trust that I shall not be reckoned guilty of inconsistency, if, in some few passages, I have made use of paraphrase, which I have so studiously avoided through the rest of the work, because the literal sense of these is better obscured than explained, especially to young minds.

not "to o'erstep the modesty of nature"---so a translator is not to o'erstep the simplicity of his text. As an actor is "not to speak more than is set down for him"---so a translator is not to exercise his own fancy, and let it loose into phrases and expressions, which are totally foreign from those of the author. He should therefore facrisice vanity to usefulness, and forego the praise of elegant writing, for the utility of faithful translation.

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The next thing to be confidered, after knowing what the author fays, is now he fays it; this can only be learnt from the original itself, to which I refer the reader, by printing the Latin, line for line, opposite to the English, and, as the lines are numbered, the eye will readily pass from the one to the other. The information which has been received from the translation, will readily affift in the grammatical construction. The third particular, without which the reader would fall very fhort of understanding the author, is, to know what he means; to explain this is the intention of the notes. for many of which I gratefully acknowledge myfelf chiefly indebted to various learned commentators. but who, having written in Latin, are almost out of the reach of those for whom this work is principally intended. Here and there, I have felected fome notes from English writers: this indeed the fudent might have done for himself; but I hope he will not take it amiss, that I have brought so many different commentators into one view, and faved much trouble to him, at the expence of my own labour. The rest of the notes, and those no inconfiderable number, perhaps the most, are my own, by which, if I have been happy enough to upply any deficiencies of others, I shall be glad.

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Upon the whole, I am, from long observation, most perfectly convinced, that the early difgust, which, in too many instances, youth is apt to conceive against classical learning (so that the schooltime is passed in a state of \* labour and sorrow) arises mostly from the crabbed and difficult methods of instruction, which are too often imposed upon them; and that, therefore, all attempts to reduce the number of the difficulties, which, like fo many thorns, are laid in their way, and to + render the paths of instruction pleasant and easy, will encourage and invite their attention, even to the study of the most difficult authors, among the foremost of which we may rank Juvenal and Persius. Should the present publication be found to answer this end, not only to fchool-boys, but to those also who would be glad to recover fuch a competent knowledge of the Latin tongue, as to encourage the renewal of their acquaintance with the Classics (whose writings fo richly contribute to ornament the higher and more polished walks in life, and which none but the ignorant and tasteless can undervalue) it will afford the Editor an additional fatisfaction. Still more, if it prove useful to foreigners; such I mean as are acquainted with the Latin, and wish to be helped in their study of the English language, which is now so much cultivated in many parts of Europe.

<sup>\* &</sup>quot;The books that we learn at schools are generally laid aside, with this prejudice, that they were the labours as well as the forrows of our childhood and education; but they are among the best of books—the Greek and Roman authors have a spirit in them, a force both of thought and expression, that later ages have not been able to imitate." Bp. Burnet, Past. Care, c. 7.
† Quod enim munus reipublicæ afferre majus, meliusve possumus, quam si docemus atque erudimus juventutem? Cic. de Divin. Lib. ii. 2.

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The religious reader will observe, that God, who in times past suffered \* all the nations ( maila ta : 8017, " i. e. all the heathen) to walk in their own ways, " nevertheless, left not himself without witness," not only by the outward manifestations of his power and goodness, in the works of + creation and providence, but by men also, who, in their several generations, have so far shewn the Work of t the Law written in their Hearts, as to bear testimony against the unrighteousness of the world in which they lived. Hence, we find the great apostle of the Gentiles, Acts xvii. 28. quoting a passage from his countryman, Aratus of Cilicia, against idolatry, or imagining there be gods made with hands. We find the same apostle & reproving the vices of lying and gluttony in the Cretans, by a quotation from the Cretan poet Epimenides, whom he calls "a prophet of their own," for they accounted their poets writers of divine oracles. Let this teach us to difsinguish between the use and abuse of classical knowledge, when it tends to inform the judgment, to refine the manners, and to embellish the conversation; when it keeps a due subordination to that which is divine, makes us truly thankful for the superior light of God's infallible word, and teaches us how little can be truly known T by the wifest of men, without a divine revelation, --- then it has its ufe--fill more, if it awakens in us a jealoufy over ourfelves, that we duly improve the fuperior light with which we are bleffed, left the very heathen rife in judgment || against us. If, on the contrary, it tends to make us proud, vain, and conceited, to rest in

<sup>\*</sup> See Whitby on Acts xiv. 16. † Comp. Rom. i. 19, 20, with Acts xiv. 17. ‡ See Rom. ii. 15. § Tit. i. 12.

<sup>†</sup> See Rom. ii. 15. § Tit. i. 12. ¶ Luke xii. 47, 48.

its attainments as the fummit of wisdom and knowledge; if it contributes to harden the mind against fuperior information, or fills it with that four pedantry which leads to the contempt of others; then I will readily allow, that all our learning is but

" fplendid ignorance and pompous folly."

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As to any mistakes or oversights, which the Editor has been guilty of, and which are almost unavoidable in fo long and difficult a work as this, he leaves them to the candor and correction of the learned reader, to whom he shall feel himself much obliged for any alterations, which may be thought necessary for the improvement of the work.

## DECIMI JUNII JUVENALIS

AQUINATIS

S Æ.



#### SATIRA I.

ARGUMENT.

JUVENAL begins this Satire, with giving some humourous reasons for his writing : such as hearing, so often, many ill poets rehearse their works, and intending to repay them in kind. Next he informs us, why he addicts himself to satire, rather than to other poetry, and gives a summary and general view of the reigning vices and follies of his time. He laments the re-

EMPER ego auditor tantum? nunquamne reponam, Vexatus toties rauci Thefeide Codri? Impunè ergo mihi recitaverit ille togatas,

Satires Or Satyrs—concerning this word—See CHAMBERS's Dictionary.

Line 1. Only an hearer.] Juvenal complains of the irkfome recitals, which the scribbling poets were continually making of their vile compositions, and of which he was an hearer, at the public affemblies where they read them over. It is to be observed, that fometimes the Romans made private recitals of their poetry, among their particular friends. They also had public recitals, either in the Temple of Apollo, or in spacious houses, which were either hired or leat, for the purpose, by some rich and great man, who was highly honoured for this, and who got his clients and dependents together, on the occasion, in order to increase the audience, and to encourage the poet by their applauses. See Sat. vii. 1. 40, -4. Persius Prolog. I. 7, and note. Hor. Lib. 1. Sat. iv. I.

-Repay.] Reponam, here is used metaphorically; it al-

## S A T I R E S.

OF

#### JUVENAL

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straints which the satyrists then lay under from a fear of punishment, and professes to treat of the dead, personating, under their names, certain living vicious characters. His great aim in this, and in all his other satires, is to expose and reprove vice itself, however sanctified by custom, or dignified by the examples of the great.

SHALL I always be only a hearer?—shall I never repay,

Who am teiz'd fo often with the Theseis of hoarse Codrus?

Shallone (Poet) recite his Comedies to me with impunity,

ludes to the borrowing and repayment of money. When a man repaid money which he had borrowed, he was faid to replace it—reponere. So our poet, looking upon himself as indebted to the reciters of their compositions, for the trouble which they had given him, speaks, as if he intended to repay them in kind, by writing, and reciting his verses, as they had done theirs. Sat. vii. 1. 40—4. Persius Prolog. 1. 7. Hor. Lib. 1. Sat iv. 1. 73—4.

2. Theseis.] A poem, of which Theseus was the subject.

Hoarse Codrus.] A very mean poet: so poor that he gave rise to the proverb—"Codro pauperior." He is here supposed to have made himself hoarse, with frequent and loud reading his poem.

3. Comedies.] Togatas—fo called from the low and common people, who were the subjects of them. These wore gowns by which they were distinguished from persons of rank.

Hic Elegos? impunè diem consumpserit ingens Telephus? aut summi plena jam margine libri Scriptus & in tergo necdum finitus Orestes?

Nota magis nulli domus est sua, quam mihi lucus Martis, & Æoliis vicinum rupibus antrum

Vulcani. Quid agant venti; quas torqueat umbras

There were three different forts of Comedy, each denominated from the dress of the persons which they represented.

I. The Togata—which exhibited the actions of the lower fort;

and was a species of what we call low comedy.

II. The Prætextata—so called from the prætexta, a white robe ornamented with purple, and worn by magistrates and nobles. Hence the comedies, which treated of the actions of such, were called prætextatæ. In our time, we should say, genteel comedy.

III. The Palliata—from pallium, a fort of upper garment worn by the Greeks, and in which the actors were habited, when the manners and actions of the Greeks were represented. This

was also a species of the higher fort of comedy.

It is most probable, that Terence's plays, which he took from Menander, were reckoned among the palliatæ, and represented in the pallium, or Grecian dress: more especially too, as the scene of every play lies at Athens.

4. Elegies.] These were little poems on mournful subjects, and consisted of hexameter and pentameter verses alternately. We must despair of knowing the first elegiac poet, since Horace says,—

-Art. Poët, 1. 77-8

Quis tamen exiguos elegos emiserit auctor, Grammatici certant, & adhuc sub judice lis est,

By whom invented, critics yet contend,
And of their vain disputing find no end.

Francis.

Flegies were at first mournful, yet, afterwards, they were composed on chearful subjects. Hor. Ib. 1. 75—6.

Versibus impariter junctis querimonia primum, Post etiam inclusa est voti sententia compos. Unequal measures first were tun'd to slow, Sadly expressive of the lover's woe:

But now to gayer subjects form'd they move, In sounds of pleasure, and the joys of love.

FRANCIS.

. 4. Balky Telephus.] Some prolix and tedious play, written on the subject of Telephus, King of Mysia, who was mortally wounded

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Another his Elegies? shall bulky Telephus waste a day With impunity? or Orestes---the margin of the whole book already full,

And written on the back too, nor as yet finished?

No man's house is better known to him, than to me
The grove of Mars, and the den of Vulcan near
The Æolian rocks: what the winds can-do: what
ghosts

by the spear of Achilles, but afterwards healed by the rust of the same spear. Ovid. Trist. v. 2. 15.

- Waste a day.] In hearing it read over, which took up a

whole day.

5. Or Orefles.] Another play on the story of Orestes, the scan of Agememnon and Clytemnestra. He slew his own mother, and Ægysthus, her adulterer, who had murdered his sather. This too, by the description of it in this line, and the next, must have been a very long and tedious performance. It was usual to leave a margin, but this was all filled from top to bottom—it was unusual to write on the outside, or back of the parchment; but this author had filled the whole outside as well as the inside.

5. Of the whole book.] Or—of the whole of the book.—Liber, primarily fignifies the inward bark or rind of a tree; hence a book or work written, at first made of barks of trees, afterwards of paper and parchment. Summus is derived from supremus, hence summum-i, the top, the whole, the sum.

8. The grove of Mars.] The history of Remulus and Remus, whom Ilia, otherwise called Rhea Sylvia, brought forth in a grove, facred to Mars at Alba: hence Romulus was called Sylvius—also the son of Mars. This, and the other subjects mentioned, were so dinned perpetually into his ears, that the places described were as familiar to him as his own house.

The den of Vulcan.] The history of the Cyclops and Vulcan, the scene of which was laid in Vulcan's den. See Virg. Æn. viii. 1. 416—22.

9. The Helian rocks.] On the north of Sicily are seven rocky islands, which were called Holian, or Vulcanian; one of which was called Hiera, or facred, as dedicated to Vulcan. From the frequent breaking forth of fire and sulphur out of the earth of these islands, particularly in Hiera, Vulcan was supposed to keep his shop and forge there.

Here also Æolus was supposed to confine, and preside over the winds. Hence these Islands are called Æolian. See Virg. Æn, i. l. 55—67.

- What the winds can do. ] This probably alludes to some to

Æacus; unde alius furtivæ devehat aurum
Pelliculæ: quantas jaculetur Monychus ornos;
Frontonis platani, convulfaque marmora clamant
Semper, & affiduo ruptæ lectore columnæ.
Expectes eadem à fummo, minimoque poëtâ.

Et nos ergo manum ferulæ fubduximus; & nos 15

Confilium dedimus Syllæ, privatus ut altum

dious poetical treatifes, on the nature and operations of the winds. Or, perhaps, to some play or poem, on the amours of Boreas and Orithya, the daughter of Erectheus, king of Athens.

10. Eacus may be tormenting.] Eacus was one of the fabled judges of hell, who with his two affessors, Minos and Rhadamanthus, were supposed to torture the ghosts into a confession of their crimes. See Virg. En. vi. 1. 566—69.

- From whence another, &c.] Alluding to the story of Ja-

fon, who stole the golden fleece from Colchis.

11. Monychus.] This alludes to some play, or poem, which had

been written on the battle of the Centaurs and Lapithæ.

The word Monychus is derived from the Greek  $\mu \circ \mathcal{D}$ , folus, and  $\mathcal{O}_{\nu\nu\xi}$ , ungula, and is expressive of an horse's hoof, which is whole and entire, not cleft or divided.

The Centaurs were fabled to be half men and half horses; so that by Monychus we are to understand one of the Centaurs, of such prodigious strength, as to make use of large trees for wea-

pons, which he threw or darted at his enemies.

12. The plane trees of Fronto.] Julius Fronto, a noble and learned man, at whose house the poets recited their works, before they were read or performed in public. His house was planted round with plane trees for the sake of their shade.

13. The convulsed marbles.] This may refer to the marble statues which were in Fronto's hall, and were almost shaken off their pedestals by the din and noise that were made—or to the marble with which the walls were built, or inlaid; or to the marble pavement; all which appeared, as if likely to be shaken out of their places, by the incessant noise of these bawling reciters of their works.

The columns broken.] The marble pillars too were in the same situation of danger, from the incessant noise of these people.

The poet means to express the wearisomeness of the continual sepetition of the same things over and over again, and to censure

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Eacus may be tormenting: whence another could convey the gold

Of the stolen Fleece: how great wild-ash trees Monychus could throw:

The plane-trees of Fronto, and the convuls'd marbles complain

Always, and the columns broken with the continual reader:

You may expect the same things from the highest and from the least poet.

And I therefore have withdrawn my hand from the ferule; and I

Have given counsel to Sylla, that, a private man, foundly

the manner as well as the matter, of these irksome repetitions; which were attended with such loud and vehement vociferation, that even the trees about Fronto's house, as well as the marble within it, had reason to apprehend demolition. This hyperbole is humourous and well applied to the subject.

14. You may expect the fame things, &c.] i. e. The fame subjects, treated by the worst poets, as by the best. Here he satyrizes the impudence and presumption of these scribblers, who, without genius or abilities had ventured to write, and expose their verses to the public ear; and this, on subjects which had been treated by men of a superior cast.

15. Have withdrawn my hand, &c.] The ferule was an infirument of punishment, as at this day, with which school-masters corrected their scholars, by striking them with it over the palm of the hand; the boy watched the stroke, and, if possible, withdrew his hand from it.

Juvenal means to fay, that he has been at school, to learn the arts of poetry and oratory, and had made declamations, of one of which the subject was—" Whether Sylla should take the dicta"torship, or live in ease and quiet as a private man?" He maintained the latter proposition.

Therefore.] i. e In order to qualify myself as a writer and declaimer. His meaning seems to be, that as all, whether good or bad, wrote poems, why should not he, who had had an education in learning, write as wellas they?

B

Dormiret. Stulta est clementia, cum tot ubique Vatibus occurras, perituræ parcere chartæ. Cur tamen hoc libeat potius decurrere campo, Per quem magnus equos Auruncæ slexit alumnus: Si vacat, & placidi rationem admittitis, edam. 21 Cum tener uxorem ducat spado: Mævia Tuscum Figat aprum, & nudâ teneat venabula mamma: Patricios omnes opibus cum provocet unus, Quo tondente, gravis juveni mihi barba sonabat: 25 Cum pars Niliacæ plebis, cum verna Canopi Crispinus, Tyrias humero revocante lacernas,

18. Paper that will perish, i. e. That will be destroyed by others who will write upon it if I do not; therefore there is no reason why I should forbear to make use of it.

19. In the very field.] A metaphor taken from the chariot-races

in the Campus Martius.

20. The great pupil of Aurunca, &c. Lucilius, the first and most famous Roman satyrist, born at Aurunca, an ancient city of Latium, in Italy.

He means—Perhaps you will ask, "how it is that I can think of taking the same ground as that great satyrist Lucilius—and

"why I should rather choose this way of writing, when he so excelled in it, as to be before all others, not only in point of time,

" but of ability in that kind of writing?"

21. Hearken to my reason.] Literally, the verb admitto, signifies to admit; but it is sometimes used with Auribus understood, and then, it denotes attending, or hearkening to something: this I suppose to be the sense of it in this place, as it follows the si vacat.

22. Mavia.] The name of fome woman, who had the impu-

dence to fight in the Circus with a Tuscan boar .-

The Tufcan boars were reckoned the fiercest.

23. With a naked breast. In imitation of an Amazon. Under the name of Mævia, the poet probably means to reprove all the ladies at Rome, who exposed themselves in the pursuit of masculine exercises, which were so shamefully contrary to all female delicacy.

24. The patricians.] The nobles of Rome. They were the descendants of such as were created senators in the time of Romulus. Of these there were, originally, only one hundred—afterwards, more were added to them.

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He should sleep. It is a foolish clemency, when every where so many

Poets you may meet, to spare paper, that will perish.

But why it should please me rather to run along this
very field, [horses, 20]

Thro' which the great pupil of Aurunca drave his I will tell you, if you have leifure, and kindly hearken to my reason. [can stick

When a delicate eunuch can marry a wife: Mævia A Tuscan boar, and hold hunting-spears with a naked breast:

When one can vie with all the patricians in riches, Who clipping, my beard troublelome to me a youth founded.

When a part of the commonalty of the Nile, when a flave of Canopus,

Crifpinus, his shoulder recalling the Tyrian cloaks,

25. Who clipping, &c.] The person here meant, is supposed to be Licinius the freedman and barber of Augustus, or perhaps Cinnamus. See Sat. x. 1. 225—6.

with scissars. Q. D. who with his scissars clipped my beard, when I was a young man, and first came under the barber's hands.

26. Part of the commonalty of the Nile. One of the lowest of the Egyptians who had come as slaves to Rome.

--- Crispinus.] He, from a slave, had been made master of the horse to Nero.

— Canopus.] A city of Egypt, addicted to all manner of effeminacy and debauchery—famous for a temple of Serapis, a god of the Egyptians. This city was built by Menelaus, in memory of his pilot, Canopus, who died there, and was afterwards canonized. See Sat. xv. 1. 46.

fasten their cloaks round the neck with a loop, but in hot weather, perhaps, usually went with them loose. As Juvenal is now speaking of the summer season (as appears by the next line) he describes the shoulder as recalling, or endeavouring to hoist up, and replace the cloak, which, from not being fastened by a loop to the neck, was often slipping away, and sliding downwards from the shoulders.

Tyrian cloaks.] i. e. Dyed with Tyrian purple, which was very expensive. By this he marks the extravagance and luxury of these upstarts.

B 3

Ventilet æstivum digitis sudantibus aurum, Nec sussere queat majoris pondera gemmæ: Dissicile est Satiram non scribere. Nam quis ini-Tam patiens urbis, tam serreus, ut teneat se? [quæ 30 Causidici nova cum veniat lectica Mathonis Plena ipso: & post hunc magni delator amici, Et citò rapturus de nobilitate comesa Quod superest: quem Massa timet: quem munere pal-

Carus; & a trepido Thymele summissa Latino:
Cum te summoveant, qui testamenta merentur
Noctibus, in cœlum quos evehit optima summi
Nunc via processus, vetulæ vesica beatæ.

28. Ventilate the fummer-gold, &c.] The Romans were arrived at such an height of luxury, that they had rings for the winter, and others for the summer, which they were according to the season, Ventilo signifies—to wave any thing to and fro in the air.

Crispinus is described as wearing a summer ring, and cooling it, by, perhaps, taking it off, and by waving it to and fro in the air with his hand—which motion might likewise contribute to the slip ping back of the cloak.

31. So insensible.] Ferrous—literally signifies, any thing made of iron, and is therefore used here, signifies, to denote

hardness or infensibility.

32. The new litter.] The lectica was a fort of fedan, with a bed or couch in it, wherein the grandees were carried by their fervants: probably fomething like the palanquins in the East.

This was a piece of luxury which the rich indulged in.

Lawyer Matho.] He had been an advocate, but had amassed a large fortune by turning informer. The emperor Domitian gave so much encouragement to such people, that many made their fortunes by secret informations; insomuch that nobody was safe, however innocent; even one informer was afraid of another. See below, l. 35—6, and notes.

33. Full of himself.] Now grown bulky and fat—By this expression the poet may hint at the self-importance of this upstart fellow.

— The fecret accuser of a great friend.] This was probably Marcus Regulus (mentioned by Pliny in his Epistles) a most infamous informer, who occasioned, by his fecret informations, the deaths of many of the nobility in the time of Domitian.

Some think, that the great friend here mentioned, was some great man, an intimate of Domitian's; for this emperor spared not

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Canventilate the fummer-gold on his sweating fingers, Nor can he bear the weight of a larger gem; It is difficult not to write satire. For who can so en-

The wicked city, who is so insensible, as to contain
When the new litter of lawyer Matho comes

32
Full of himself: and after him the secret accuser of

a great friend, [nobility And who is foon about to feize from the devoured What remains: whom Massa fears: whom with a

gift [trembling Latinus. 36 Carus fooths, and Thymele fent privately from When they can remove you, who earn last wills By night, and whom the lust of some rich old wo-

man [lifts up into heaven.]
(The best way of the highest success now-a-days)

even his greatest and most intimate friends, on receiving secret information against them.

But, by the poet's manner of expression, it should rather seem, that the person meant, was some great man who had been a friend to Matho, and whom Regulus had basely betrayed.

34. From the devoured nobility.] i. e. Destroyed through secret

accusations, or pillaged by informers for hush-money.

35. Whom Massa fears.] Babius Massa, an eminent informer; but so much more eminent was M. Regulus, above mentioned, in this way, that he was dreaded even by Massa, lest he should inform against him.

36. Carus fooths.] This was another of the fame infamous profession, who bribed Regulus, to avoid some secret accusation.

Thymele.] The wife of Latinus the famous mimic; she was sent privately by her husband and prostituted to Regulus, in order to avoid some information which Latinus dreaded, and trembled under the apprehension of.

37. Can remove you.] i. e. Set you aside, supplant you in the

good graces of Testators.

— Who earn last wills, &c.] Who procure wills to be made in their favour.—The poet here satyrizes the lewd and ndecent practices of certain rich old women at Rome, who kept men for their criminal pleasures, and then at their death lest them their heirs in presence to all others.

39. The best way, Sc. ] By this the poet means to expose and

condemn these monstrous indecencies.

- Into heaven.] i. c. Into the highest state of affluence.

Unciolam Proculeius habet, sed Gillo deuncem: 40 Partes quisque suas, ad mensuram inguinis hæres; Accipiat sanè mercedem sanguinis, & sic Palleat, ut nudis pressit qui calcibus anguem, Aut Lugdunensem rhetor dicturus ad aram. Quid referam? quanta siccum jecur ardeat ira, 45 Cum populum gregibus comitum premat hic spolia-Pupilli prostantis? & hic damnatus inani [tor Judicio (quid enim salvis infamia nummis?)
Exul ab octava Marius bibit, & fruitur Dis Iratis; at tu victrix provincia ploras!

40. Proculeius—Gillo.] Two noted paramours of these old ladies.

——A fmall pittance—a large share.] Unciola, literally fignifies, a little ounce, one part in twelve.—Deunx—a pound lacking an ounce—eleven ounces—eleven parts of any other thing divided into twelve.

42. Of his blood.] i. e. Of the ruin of his health and constitution by these abominable practices.

43. Preffed a fnake.] By treading on it. See Virg. Æn. ii. l.

379-80.

44. The altar of Lyons.] The emperor Caligula instituted, at this place, games, wherein orators and rhetoricians were to contend for a prize. Those, whose performances were not approved, were to wipe them out with a spunge, or to lick them out with their tongue: or else to be punished with ferules, or thrown into the sea.

45. What shall I say? ] Q. D .- How shall I find words to

express the indignation which I feel?

My dry liver burns.] The antients confidered the liver, as the feat of the irafcible and concupifcible affections. So Hor. Lib. 1. Od. xiii. 1. 4. fays

Difficili bile tumet jecur—to express his resentment and jealousy,

at hearing his mistress commend a rival.

Again, Lib. 4. Od. i. l. 12. Si torrere jecur quæris idoneumby which he means kindling the passion of love within the breast.

Our poet here means to express the workings of anger and refentment within him, at seeing so many examples of vice and folly around him, and, particularly, in those instances which he is now going to mention.

who had lost their parents, was committed to guardians, who

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Proculeius has a small pittance, Gillo has a large Tthe favour he procures: 41 ihare: Every one takes his portion, as heir, according to Well let him receive the reward of his blood, and a inake, become as Pale, as one who hath pressed with his naked heels Or as a rhetorician, who is about to declaim at the [liver burns, altar of Lyons. What shall I say?---With how great anger my dry When here a spoiler, of his pupil exposed to hire, presses on the people by a trivolous With flocks of attendants? and here, condemned Judgment (for what is infamy when money is fafe)

enjoys the
Angry gods? but thou, vanquishing province, lamentest!

The exile Marius drinks from the eighth hour, and

were to take care of their estates and education. Here one is represented, as spoliator—a spoiler—i. e. a plunderer or pillager of his ward as to his affairs, and then making money of his person, by hiring him out for the vilest purposes. Hence, he says—Prostantis pupilli.

Presses on the people. Grown rich by the spoils of his ward, he is supposed to be carried, in a litter, along the streets, with such a crowd of attendants as to incommode other passengers.

49. The exile Marius. Marius Priscus, proconful of Africa, who, for pillaging the province of vast sums of money, was condemned to be banished.

47—8. By a frivolous judgment.] Inani judicio—because, though inflicted on Marius, it was of no service to the injured province; for, instead of restoring the treasures, of which it had been plundered, part of these, to a vast amount, were put into the public treasury. As for Marius himself, he lived in as much festivity as if nothing had happened, as the next two verses inform us.

49. From the eighth hour.] Began his caroufals from two o'clock in the afternoon, which was reckoned an instance of diffoluteness and luxury, it being an hour sooner than it was customary to sit down to meals. See note on Sat. xi. l. 204, and on Persius, Sat. iii. l. 4.

49-50. He enjoys the angry gods.] Though Marius had in-

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Hæc ego non credam Venusina digna lucerna?
Hæc ego non agitem? sed quid magis Heracleas,
Aut Diomedeas, aut mugitum labyrinthi,
Et mare percussum puero, fabrumque volantem?
Cum leno accipiat mæchi bona, si capiendi
Jus nullum uxori, doctus spectare lacunar,
Doctus & ad calicem vigilanti stertere naso:

curred the anger of the gods by his crimes, yet, regardless of this, he enjoyed himself in a state of the highest jollity and festivity.

— Vanquishing province, &c.] Victrix—was used as a forensic term, to denote one who had got the better in a lawfuit. The province of Africa had sued Marius, and had carried the cause against him, but had still reason to deplore her losses; for though Marius was sentenced to pay an immense sine, which came out of what he had pillaged, yet this was put into the public treasury, and no part of it given to the Africans; and, besides this, Marius had reserved sufficient to maintain himself in a luxurious manner. See above note on 1. 47—8.

51. Worthy the Venusinian lamp?] i. e. The pen of Horace himself?—This charming writer was born at Venusium, a city of Apulia. When the poets wrote by night they made use of a

lamp.

52. Shall I not agitate, &c.] Agitem—implies pursuing, as hunters do wild beasts—hunting—chasing.—So inveighing against by satire, driving such vices as he mentions out of their lurking places, and hunting them down as it were, in order to destroy them.

——But why rather Heracleans.] Juvenal here anticipates the fupposed objections of some, who might, perhaps, advise him to employ his talents on some fabulous, and more poetical subjects—Such as the labours of Hercules, &c.—"Why should I prefer these (as if he had said) when so many subjects in real life occur, to exercise my pen in a more useful way?"

53. Or Diomedeans.] i. e. Verses on the exploits of Diomede, a king of Thrace, who sed his horses with man's slesh. Hercules slew him, and threw him to be devoured by his own

horfes.

The lowing of the labyrinth. The story of the Minotaur, the monster kept in the labyrinth of Crete, who was half a bull,

and flain by Thefeus. See AINSW. Minotaurus.

54. The sea stricken by a boy.] The story of Icarus, who flying too near the sun, melted the wax by which his wings were fastened together, and fell into the sea; from him called Icarian. See Hor. Lib. 4. Od. ii. 1. 2—4.

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Shall I not believe these things worthy the Venusinian lamp?

Shall I not agitate these (subjects?)—but why rather Heracleans,

Or Diomedeans, or the lowing of the labyrinth, And the fea stricken by a boy, and the slying artisticer?

When the bawd can take the goods of the adulterer (if of taking 55

There is no right to the wife) taught to look upon the ceiling,

Taught also at a cup to snore with a vigilant nose.

The flying artificer. Dædalus—who invented and made wings for himself and his son Icarus, with which they fled from Crete. See Ainsw. Dædalus.

55. The Bawd.] The husband—who turns bawd by prostituting his wife for gain, and thus receives the goods of the adulterer,

56. There is no right to the wife.] Domitian made a law to forbid the use of litters (see note, 1. 32.) to adulterous wives, and to deprive them of taking legacies or inheritances by will. This was evaded, by making their husbands panders to their lewdne s, and so

causing the legacies to be given to them.

— Taught to look upon the ceiling.] As inobservant of his wife's infamy then transacting before him—this he was well skilled in. See Hor. Lib. 3. Ode vi. l. 25—32.

57. At a cup, &c.] Another device was, to set a large cup on the table, which the husband was to be supposed to have emptied of the liquor which it had contained, and to be nodding over it, as if in a drunken sleep.

To fnore with vigilant nose.] Snoring is an evidence that a man is fast asleep, therefore, the husband knew well how to exhibit this proof, by snoring aloud, which is a peculiar symptom of a drunken sleep. The poet uses the epithet Vigilanti, here, very humourously, to denote, that though the man seemed to be fast asleep by his snoring, yet his nose seemed to be awake by the noise it made. So Plaut. in Milite.

An dormit Sceledrus intus? Non nafo quidem,
Nam eo magno magnum clamat.
Is Sceledrus afleep within?
Why truly not with his nofe, for with that large i

Why, truly, not with his nose; for with that large instrument he makes noise enough.

Cum fas esse putet curam sperare cohortis, Qui bona donavit præsepibus, & caret omni Majorum censu, dum pervolat axe citato 60 Flaminiam: puer Automedon nam lora tenebat, Ipse lacernatæ cum se jactaret amicæ.

Nonne libet medio ceras implere capaces Quadrivio—cum jam fextà cervice feratur

Our Farquhar, in the description which he makes Mrs. Sullen give of her drunken husband, represents her as mentioning a like particular—

" My whole night's comfort is the tuneable serenade of that

" wakeful nightingale-his nose."

58. A cohort.] A regiment of foot in a legion, which confifted

of ten cohorts. See Kennet, Rom. Ant. part ii. b. iv. c. 5.

159. Has given his estate to stables.] i. e. Has squandered away all his patrimony in breeding and keeping horses. Præsepe, sometimes means—a cell, stews, or brothel. Perhaps, this may be the sense here, and the poet may mean, that, this spendthrist had lavished his fortune on the stews, in lewdness and debauchery.

59-60. Lacks all the income, &c.] Has spent the family es-

tate.

60. While he flies, &c.] The person, here meant, is far from certain. Commentators differ much in their conjecture on the subject. Britannicus gives the matter up. "This passage (says he)

is one of those, concerning which we are yet to feek."

But whether Cornelius Fuscus, be meant, who when a boy, was charioteer to Nero, as Automedon was to Achilles, and who, after wasting his substance in riotous living, was made commander of a regiment—Or Tigillinus, an infamous favourite of Nero's, be here deligned, whose character is supposed to have answered to the description here given, is not certain—one or other feems to be meant. -The poet is mentioning various subjects, as highly proper for satyr; and, among others, some favourite at court, who, after spending all his paternal estate in riot, extravagance, and debauchery, was made a commander in the army, and exhibited his chariot, driving full speed over the Flaminian way, which led to the emperor's villa; and all this, because, when a boy, he had been Nero's charioteer, or, as the poet humouroufly calls him, his Automedon, and used to drive out Nero and his minion Sporus, whom Nero caltrated, to make him as much as he could refemble a woman, and whom he used as a mistress, and afterwards took as a wife, and appeared publicly in his chariot with him, openly carefling, and making love, as he passed along.

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, and id apmakWhen he can think it right to hope for the charge of a cohort,

Who hath given his estate to stables, and lacks all The income of his ancestors, while he slies, with 60 fwift axle, over

The Flaminian way: for the boy Automedon was holding the reins,

When he boasted himself to his cloaked mistress. Doth it not like one to fill capacious waxen tablets in the middle of a

Cross-way---when now can be carried on a fixth neck

The poet humourously speaks of Sporus, in the feminine gender. As the lacerna was principally a man's garment, by lacernatæ amicæ, the poet may be understood, as if he had called Sporus, Nero's male mistress—being habited like a man, and caressed as a

The above appears to me a probable explanation of this obscure and difficult passage. Holiday gives it a different turn, as may be feen by his annotation on this place. I do not prefume to be pofitive, but will fay with Britannicus-" Sed quum in ambiguo sit, " de quo poeta potissimum intelligat, unusquisque, si neutrum ho-" rum probabile vifum fuerit, quod ad loci explanationemfaciat, ex-" cogitet."

61. The Flaminian way.] A road made by Caius Flaminius,

colleague of Lepidus, from Rome to Ariminum.

62. When he boasted himself. ] Jactare se alicui-fignishes to recommend, to infinuate one's felf into the favour, or good graces of another—as when a man is courting his miffrefs. By ipfe, according to the above interpretation of this passage, we must under-Itand the emperor Nero.

63 Capacious waxen tablets.] These are here called cera's, sometimes they are called ceratæ tabellæ—because they were thin pieces of wood, covered over with wax, on which the ancients wrote with the point of a sharp instrument, called Stylus (see Hor. Lib. 1. Sat. x. l. 72.) it had a blunt end to rub out with. They made up pocket-books with thefe.

64. Cross-way.] Juvenal means, that a man might please himlelf, by filling a large book with the objects of fatire which he meets in passing along the street. Quadrivium properly means a place where four ways meet, and where there are usually most people passing—a proper stand for observation.

On a finith neck.] i. e. In a litter carried by fix

Hinc atque inde patens, ac nudâ penè cathedrâ, 65 Et multùm referens de Mæcenate fupino)
Signator falfo, qui se lautum, atque beatum Exiguis tabulis, & gemmâ secerat udâ?
Occurrit matrona potens, quæ molle Calenum Porrectura viro miscet sitiente rubetam,
Instituitque rudes melior Locusta propinquas,
Per famam, & populum nigros esserre maritos.
Aude aliquid brevibus Gyaris, & carcere dignum,
Si vis esse aliquis: Probitas laudatur, et alget.

flaves, who bare the poles on the shoulder, and leaning against the side of the neck. These were called Hexaphori, from Greek, \$\xi\_1\$, and \$\varphi\_{\varphi\epsilon}\$, to bear or carry. See Sat. vii. l. 141, n.

65. Exposed, &c.] Carried openly to and fro, here and there, through the public streets, having no shame for what he had done

to enrich himself.

66. The fupine Macenas.] By this it appears, that Mæcenas was given to laziness and effeminacy. See Sat. xii. 1. 39.

Horace calls him Malthinus—from Manbaxo, which denotes

foftness and effeminacy. See Hor. Lib. i. Sat. ii. l. 25.

67. A signer, &c.] Signator signifies a sealer or signer of contracts or wills. Here it means a species of cheat, who imposed false wills and testaments on the heirs of the deceased, supposed to be made in their own favour, or in favour of others with whom they shared the spoil. See Sat. x. l. 336. and note. Some suppose this to be particularly meant of Tigellinus, a favourite of Nero's, who possoned three uncles, and, by forging their wills, made himself heir to all they had.

68. By fmall tables.] Short testaments, contained in a few

words. Comp. note on l. 63.

—— A wet gem.] i. e. A feal, which was cut on some precious stone, worn in a ring on the singer, and occasionally made use of to seal deeds or wills—this they wetted, to prevent the wax slicking to it. This was formerly known among our foresathers,

by the name of a feal-ring.

69. A potent matron occurs.] Another subject of satire the poet here adverts to, namely—women who poison their husbands, and this with impunity. The particular person, here alluded to, under the description of matrona potens, was, probably, Agrippina, the wife of Claudius, who poisoned her husband, that she might make her son Nero emperor.

--- Occurs.] Meets you in the public street, and thus occurs

to the observation of the satirist. Comp. 163-4.

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(Here and there exposed, and in almost a naked chair,

And much refembling the fupine Mæcenas)

A figner to what is false; who himself splendid and happy

Has made, with small tables, and with a wet gem?

A potent matron occurs, who fost Calenian wine

About to reach forth, her husband thirsting, mixes

And, a better Locusta, instructs her rude neighbours,
Through fame and the people, to bring forth their
black husbands.

[prison,
Dare something worthy the narrow Gyaræ, or a
If you would be somebody. Probity is Praised

AND STARVES WITH COLD.

69. Calenian wine.] Calenum was a city in the kingdom of Nales, famous for a foft kind of wine.

70. About to reach forth.] Porrectura—the husband is supposed to be so thirsty, as not to examine the contents of the draught; of this she avails herself, by reaching to him some Calenian wine.

with poison in it which was extracted from a toad.

71. A better Locusta.] This Locusta was a vile woman, skilful in preparing poisons. She helped Nero to poison Britannicus, the son of Claudius and Messalina; and Agrippina to dispatch Claudius. The woman alluded to by Juvenal (l. 69.) he here styles—melior Locusta—a better Locusta—i. e. more skilled in poisoning than even Locusta herself.

- Her rude neighbours.] i. e. Unacquainted-and unskilled

before, in this diabolical art.

72. Through fame and the people.] Setting all reputation and public report at defiance: not caring what people should fay.

- To bring forth.] For burial-which efferre peculiarly

means. See Ter. And. Act. i. Sc. i. l. 90.

Black bufbands.] Their corpfes turned putrid and black, with the effects of the poison.

73. Dare.] i. e. Attempt—prefume—be not afraid—to commit.

Something.] Some atrocious crime, worthy of exile, or imprisonment.

The narrow Gyara.] Gyaras was an island in the Ægean sea, small, barren, and desolate—to which criminals were banished.

74. If you would be somebody.] i. e. If you would make your-

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Criminibus debent hortos, prætoria, mensas, Argentum vetus, & stantem extra pocula caprum. Quem patitur dormire nurus corruptor avaræ? Quem sponsæ turpes, & prætextatus adulter? Si natura negat, facit indignatio versum, Qualemcunque potest: quales ego, vel Cluvienus. 80 Ex quo Deucalion, nimbis tollentibus æquor, Navigio montem afcendit, fortesque poposcit, Paulatimque animà caluerunt mollia faxa, Et maribus nudas oftendit Pyrrha puellas:

felf taken notice of, as a person of consequence, at Rome. A severe reflection on certain favourites of the emperor, who, by being informers, and by other scandalous actions, had enriched themselves.

- Probing is praised, &c.] This seems a proverbial sayingand applies to what goes before, as well as to what follows, wherein the poet is hewing, that vice was, in those days, the only way to riches and honours. Honesty and innocence will be commended, but those who possess them, be left to starve.

75. Gardens.] i. e. Pleasant and beautiful retreats, where they

had gardens of great tafte and expence.

- Palaces.] The word prætoria-denotes noblemens' feats in the country, as well as the palaces of great men in the city.

--- Tables.] Made of ivory, marble, and other expensive ma-

76. Old filver.] Ancient plate—very valuable on account of the

workmanship.

- A goat standing, Sc. The figure of a goat in curious basrelief—which animal, as facred to Bacchus, was very usually expreffed on drinking cups.

77. Whom. ] i. e. Which of the poets, or writers of fatire, can be

rest from writing, or withhold his satiric rage?

--- The corrupter.] i. e. The father, who takes advantage of the love of money in his fon's wife, to debauch her.

78. Base spouses.] Lewd and adulterous wives.

The noble young adulterer.] Prætextatus, i. e. the youth, not having laid aside the prætexta, or gown worn by boys, sons of the nobility, till feventeen years of age-yet, in this early period of life, initiated into the practice of adultery.

79. Indignation makes verse. Forces one to write, however ne-

turally without talents for it.

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To crimes they owe gardens, palaces, tables, 75 Old filver, and a goat standing on the outside of cups. Whom does the corrupter of a covetous daughter-

in-law fuffer to fleep?

Whom base spouses, and the noble young adulterer?
If nature denies, indignation makes verse

Such as it can: fuch as I, or Cluvienus.

From the time that Deucalion (the showers lifting up the sea)

[for lots,

Afcended the mountain with his bark, and asked And the fost stones by little and little grew warm with life,

And Pyrrha shewed to males naked damsels,

80. Such as I, or Cluvienus.] i. e. Make or write. The poet names himself with Cluvienus (some bad poet of his time) that he might the more freely satirize him, which he at the same time does, the more severely, by the comparison.

81. From the time that Deucalion.] This, and the three following lines, relate to the history of the deluge, as described by Ovid.

See Met. Lib. i. l. 264-315.

82. Ascended the mountain, &c.] Alluding to Ovid-Mons ibi verticibus petit arduus astra duobus,

Nomine Parnaffus

Hic ubi Deucalion (nam cætera texerat æquor)

Cum consorte tori parva rate vectus adhæsit.

Asked for lots. Sortes, here, means the oracles, or billets, on which the answers of the gods were written. Ovid (ubi suprâ) l. 367—8. represents Deucalion, and his wife Pyrrha, refolving to go to the temple of the goddess Themis, to enquire in what manner mankind should be restored.

Numen, & auxilium per facras quærere fortes. And l. 381. Mota Dea est, sortemque dedit.

Again, 1. 389. Verba datæ fortis.

To this Juvenal alludes in this line; wherein fortes may be rendered—oracular answers.

83. The fost stones, &c.] When Deucalion and Pyrrha, having consulted the oracle how mankind might be repaired, were answered, that this would be done, by their casting the bones of their great mother behind their backs, they picked stones from

Quicquidagunthomines, votum, timor, ira, voluptas, Gaudia, discursus, nostri est farrago libelli. 86 Et quando uberior vitiorum copia? quando Major avaritiæ patuit sinus? alea quando Hos animos? neque enim loculis comitantibus itur Ad casum tabulæ, posità sed luditur arca. 90 Prælia quanta illic dispensatore videbis Armigero! simplexne suror, sestertia centum Perdere, & horrenti tunicam non reddere servo?

off the earth, and cast them behind their backs, and they became men and women.

Jussos lapides sua post vestigia mittunt:

Saxa -

Ponere duritiem cæpêre, suumque rigorem, Mollirique morâ, mollitaque ducere formam, &c.

Ib. 1. 399-402.

Hence Juvenal fays-mollia faxa.

It is most likely, that the whole account of the deluge, given by Ovid, is a corruption of the Mosaical history of that event.—Plutarch mentions the dove sent out of the ark.

86. The composition, &c.] Farrago fignifies a mixture, as hodge-podge—as we say, of various things mixed together. The poet means, that the various pursuits, inclinations, actions, and passons of men, and all those human follies and vices, which have existed, and have been increasing, ever since the flood, are the subjects of his satires.

88. Bosem of avarice.] A metaphorical allusion to the sail of a ship when expanded to the wind—the centre whereof is called shows—the bosom. The larger the sail, and the more opened and spread it is, the greater the capacity of the bosom for receiving the wind, and the more powerfully is the ship driven on through the sea.

Thus avarice spreads itself far and wide; it catches the inclinations of men, as the fail the wind, and thus it drives them on in a full course—when more than at present? says the poet.

- The die.] A chief instrument of gaming-put here for

raming itself. Meton.

89. These spirits.] Animus signifies spirit or courage; and in this sense we are to understand it here. As if the poet said, When was gaming so encouraged? or when had games of hazard, which were sorbidden by the law (except only during the Saturnalia) the courage to appear so open and frequently as they

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Whatever men do—desire, fear, anger, pleasure, 85 Joys, discourse—is the composition of mylittle book. And when was there a more fruitful plenty of vices?

when

Has a greater bosom of avarice lain open? when the These spirits?—they do not go, with purses accompanying,

[down is played for. 90]

To the chance of the table, but a chest being put How many battles will you see there, the steward Armour-bearer? is it simple madness an hundred

festertia

To lose, and not give a coat to a ragged servant?

do now? The fentence is elliptical, and must be supplied with habit, or some other verb of the kind, to govern—hos animos.

— They do not go with purfes, &c.] Gaming has now gotten to such an extravagant height, that gamesters are not content to play for what can be carried in their purses, but stake a whole chest of money at a time—this seems to be implied by the word positâ. Pono sometimes signifies—laying a wager—putting down as a stake. See an example of this sense, from Plautus, Ainsw. pono, No. 5.

91. How many battles, &c.] i. e. How many attacks on one another at play.

The fleward.] Dispensator signifies a dispenser, a steward,

one that lays out money, a manager.

92. Armour-bearer.] The armigeri were fervants who followed their masters with their shields, and other arms, when they went to fight. The poet still carries on the metaphor of prælia in the preceding line.—There gaming is compared to fighting; here he humorously calls the steward the armour-bearer, as supplying his master with money, a necessary weapon at a gaming-table, to stake at play, instead of keeping and dispensing it, or laying it out for the usual and honest expences of the family.

—— Simple madnefs, &c.] All this is a species of madness, but not without mixture of injury and mischief; and therefore may be reckoned something more than mere madness, where such immense sums are thrown away at a gaming-table, as that the servants of the family can't be afforded common decent necessaries. The Romans had their sessential and sessential. The latter is here meant, and contains 1000 of the former, which was worth about 12d. See 1. 106, n.

93. And not give a coat, &c.] The poet here puts one instance, for many, of the ruinous consequences of gaming.

Juvenal, by this, severely censures the gamesters, who had

Quis totidem erexit villas? quis fercula feptem Secretò cœnavit avus? nunc fportula primo 95 Limine parva fedet, turbæ rapienda togatæ. Ille tamen faciem priùs inspicit, & trepidat ne Suppositus venias, ac falso nomine poscas: Agnitus accipies. Jubet a præcone vocari Ipsos Trojugenas: nam vexant limen & ipsi 100 Nobiscum: da Prætori, da deinde Tribuno.

rather lose a large sum at the dice, than lay it out for the comfort,

happiness, and decent maintenance of their families.

94. So many villas.] Houses of pleasure for the summer-season. These were usually built and surnished at a vast expense. The poet having inveighed against their squandering at the gaming-table, now attacks their luxury, and prodigality in other respects; and

then, the excessive meanness into which they were funk.

order to shew their muniscence and hospitality, used, at certain times, to make an handsome and splendid entertainment, to which they invited their clients and dependents. Now they shut out these, and provided a sumptuous entertainment for themselves only, which they sat down to in private. Which of our ancestors, says the poet, did this?

—Now a little basket, &c.] Sportula—a little basket or pannier, made of a kind of broom called sportum. Kennet, Antiq. p. 375. In this were put victuals, and some small sums of money, to be distributed to the poor clients and dependents at the outward door of the house, who were no longer invited, as formerly, to the

entertainment within.

96. To be furtched, & .] i. e. Eagerly received by the hungry

poor clients, who crowded about the door.

—The gowned crowd.] The common fort of people were called turba togata, from the gowns they wore, by which they were distinguished from the higher fort. See note before on 1. 3.

97. But he.] i. e. The person who distributes the dole.

—— First inspects the jace.] That he may be certain of the per-

fon he gives to.

—And trembles.] At the apprehension of being severely reproved by his master, the great man, if he should make a mistake, by giving people who assume a salse name, and pretend themselves to be clients when they are not.

99. Acknowledged, &c.] Agnitus-owned-acknowledged,

as one for whom the dole is provided.

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title Lon judg Who has erected fo many villas? What ancestor on Tfirst 95 feven dishes Has supped in secret? Now a small basket at the Threshold is set, to be fnatched by the gowned crowd, But he first inspects the face, and trembles, lest Put in the place of another you come, and ask in a

false name.

Acknowledged you will receive. He commands to be called by the crier

The very descendants of the Trojans: for even they molest the threshold

Together with us: "Give to the Prætor-then give to the Tribune."

Perhaps, in better days, when the clients and dependents of great men were invited to partake of an entertainment within doors, there was a sportula, or dole-basket, which was distributed, at large, to the poor, at the doors of great men's houses. Now times were altered; no invitation of clients to feast within doors, and no diftribution of doles, to the poor at large; without, none now got any thing here, but the excluded clients, and what they got was diffributed with the utmost caution, 1. 97---8.

- He commands to be called.] i. e. Summoned—called toge-The poet is now about to inveigh against the meannels of many of the nobles, and magistrates of Rome, who could suffer themselves to be summoned, by the common crier, in order to share in the distribution of the dole-baskets.

100. The very descendants of the Trojans.) Ipsos Trojugenas, from Troja-or Trojanus, and gigno. The very people, fays he, who boast of their descent from Æneas, and the antient Trojans, who first came to settle in Italy; even these are so degenerate, as to come and icramble, as it were, among the poor, for a part of the sportula. The word ipsos makes the farcasm the stronger.

- Molest the threshold.) Crowd about it, and are very troublesome. So Hor. Lib. i. Sat. viii. l. 18,—hunc vexare locum,

101. With us.) Avec nous autres—as the French fay.

- Give to the Prator.) In Juvenal's time this was a title of a chief magistrate, something like the lord-mayor ot London; he was called Prætor Urbanus, and had power to judge matters of law between citizen and citizen. This icems

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Sed libertinus prior est: prior, inquit, ego adsum: Cur timeam, dubitemve, locum defendere? quamvis Natus ad Euphratem, molles quod in aure fenestra Arguerint, licèt ipse negem: sed quinque tabernæ 10; Quadringenta parant: quid confert purpura majus Optandum, si Laurenti custodit in agro Conductas Corvinus oves? Ego possideo plus

to be the officer here meant; but for a further account of the Prator, fee Ainsw. Prætor.

at their first institution, were two, afterwards came to be tenthey were keepers of the liberties of the people, against the incroachments of the senate. They were called Tribunes, because at first fet over the three tribes of the people. See Ainsw. Tribunus, and Tribus.

Juvenal fatirically represents some of the chief magistrates and officers of the city, as bawling out to be first served out of the sportula.

roz. The Libertine.) The fon of an infranchifed flave. Then were many of these in Rome, who were very rich, and very insolent: of one of these we have an example here. Libertinus signifies the son of a bondman, who had been made free, or the infranchised bondman himself; the usual word for the latter is Libertus

-- Is first, &c.) "Hold (fays this upstart) a freedman, is before the Prætor; besides I came first, and I'll be first served."

103. Why should I fear, &c.) i. e. I'm neither afraid nor ashamed to challenge the first place. I'll not give it up to any body.

of fervile condition, and came from a part of the world from whence many were fold as flaves. The river Euphrates took its rife in Armenia and ran through the city of Babylon, which is divided in the midfle

to4. The foft holes, &c.) The ears of all flaves in the East were bored, as a mark of their servitude. They wore bits of gold by way of ear-rings; which custom is still in the East Indies, and in other parts, even for whole nations; who bore prodigious holes in their ears, and wear vast weights at them. DRYDEN. PLIN. Lib. xi. c. 37.

The epithet molles may, perhaps, intimate, that this custom was looked upon at Rome (as among us) as a mark of effeminacy. Of the poet, by Hypallage, says, Molles in aure senestræ, for, senestra

in molli aure.

105. Five houses.) Tabernæ, here, may be understood to mean shops or warehouses, which were in the forum, or market

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But the libertine is first: I the first, says he, am here present. [although

Why should I fear, or doubt to defend my place?
Born at the Euphrates, which the soft holes in my ear
Prove, though I should deny it: but five houses 105
Procure 400 (sestertia), what does the purple confer

To be wished for, if, in the field of Laurentum, Keeps hired sheep? I possess more

place, and which, by reason of their situation, were let to merchants and traders at a great rent.

an art which may be understood by these three rules.

1. If a numeral noun agree in number, case, and gender, with sesterius, then it denotes so many sesterii, as decem sesterii.

2. If a numeral noun of another case be joined with the genitive plural of sestertius, it denotes so many thousands, as decem sestertium signifies 10,000 sestertii.

3. If the adverb numeral be joined, it denotes so many 100,000: as decies sessertium signifies ten hundred thousand sessertii. Or if the numeral adverb be put by itself, the signification is the same: decies or vigesses stand for so many 100,000 sessertii, or, as they say, so many hundred sessertia.

The festertium contained a thousand sestertii, and amounted to about 71. 16s. 3d. of our money. Kennett, Ant. 374---5.

After 400, quadringenta, sestertia must be understood, according to the third rule above; which is usually applicable to the numeral noun, when it stands alone. See Ainsw. on the Roman coins, &c. according to whom, the sestertium was in value 81. 1s. 5\frac{1}{2}d.

The freedman brags, that the rents of his houses brought him

in 400 sestertia, which was a knight's estate.

— What does the purple, &c.) The robes of the nobility and magistrates were decorated with purple. He means, that, though he can't deny that he was born a slave, and came to Rome as such (and if he were to deny it, the holes in his ears would prove it) yet, that he was now a free citizen of Rome, possessed of a larger private fortune than the Prætor or the Tribune. What can even a patrician wish for more? Indeed, "when I see a nobleman re-"duced to keep sheep for his livelihood, I can't perceive any great advantage he derives from his nobility; what can it, at best, con-"fer, beyond what I posses?"

107. Corvinus.) One of the noble family of the Corvini, but so

Vincant divitiæ; facro nec cedat honori

Majestas: etsi, funesta Pecunia, templo

Nondum habitas, nullas nummorum ereximus aras, Ut colitur Pax, atque Fides, Victoria, Virtus, Quæque falutato crepitat Concordia nido.

Sportula quid referat, quantum rationibus addat: Quidfacient comites, quibus hinctoga, calceus hincest, Et panis, fumusque domi? densissima centum

Sed cum fummus honor finito computet anno,

reduced, that he was obliged to keep sheep, as an hired shepherd,

near Laurentum, in his own native country. Laurentum is a city of Italy, now called Santo Lorenzo. Conductas, taken to hire, i. e. by Corvinus, to be fed and tended.

109. Pallas.) A freedman of Claudius.

The Licini.) The name of feveral rich men, particularly of a freedman of Augustus; and of Licinius Crassus, who was furnamed Dives.

110. Let riches prevail.) Vincant, overcome, defeat all other

pretenfions.

- Sacred honour.) Meaning the Tribunes, whose office was held fo facred, that if any one hurt a Tribune, his life was devoted to Jupiter, and his family was to be fold at the temple of Ceres.

111. With white feet.) It was the custom, when foreign slaves were exposed to fale, to whiten over their naked feet with chalk.

This was the token by which they were known.

112. The majesty of riches.) Intimating their great and universal fway among men, particularly at Rome, in its corrupt state, where every thing was venal, which made them reverenced, and almost adored. This intimates too, the command and dominion which the rich assumed over others, and the self-importance which they assumed to themselves—a notable instance of which appears in this impudent freedman.

113. Baleful money.) i. e. Destructive, the occasion of many

cruel, and ruinous deeds.

114. Altars of money.) i. e. No temple dedicated, no altars called Aræ nummorum, as having facrifices offered on them to riches, as there were to peace, faith, concord, &c.

116. Which chatters, &c.) Crepito, here, fignifies to chatter like a bird. The temple of Concord, at Rome, was erected Than

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Than Pallas and the Licini: let the Tribunes, therefore, wait.

Let riches prevail: nor let him yield to facredhonour,
Who lately came into this city with white feet:

Since among us the majesty of riches is

Most facred: altho' O baleful money! in a temple
As yet thou dost not dwell, we have erected no altars of money,

As Peace is worshipp'd, and Faith, Victory, Virtue, 115 And Concord, which chatters with a visited nest.

But when the highest honour can compute, the year being finished, [accounts, What the sportula brings in, how much it adds to its What will the attendants do, to whom from hence is a gown, from hence a shoe,

And bread, and smoke of the house? A thick crowd of litters

by Tiberius, at the request of his mother Livia. About this, birds, such as choughs, storks, and the like, used to build their nests. What the poet says, alludes to the chattering noise made by these birds, particularly when the old ones revisited their nests, after having been out to seek food for their young. See Ainsw. Salutatus, No. 2.

117. The highest honour, &c.) i. e. People of the first rank and

Can compute &c.) i. e. Can be so funk into the most fordid and meanest avarice, as to be reckoning, at the year's end, what

they have gained out of these doles which were provided for the poor.

119. The attendants, &c.) The poor clients and followers, who, by these doles, are, or ought to be, supplied with clothes, meat, and fire. What will these do, when the means of their support is thus taken from them by great people?

- Ashoe.) Shoes to their feet, as we fay.

From hence.) i.e. By what they receive from the dole-balket. 120. Smoke of the house.) Wood, or other fewel for firing—or firing, as we say. The effect, smoke; for the cause, fire. METON.

rery great number, a thick crowd of people carried in litters.

Quadrantes lectica petit, sequiturque maritum Languida, vel prægnans, & circumducitur uxor. Hic petit absenti, notâ jam callidus arte, Ostendens vacuam, & clausam pro conjuge sellam: Galla mea est, inquit; citiùs dimitte: moraris? 12: Profer, Galla, caput: Noli vexare, quiescit.

Ipse dies pulchro distinguitur ordine rerum; Sportula, deinde forum, jurisque peritus Apollo, Atque triumphales, inter quas ausus habere Nescio quis titulos Ægyptius, atque Arabarches; 130

121. An hundred farthings.) The quadrans was a Roman coin, the fourth part of an as, in value not quite an halfpenny of our money. An hundred of these were put into the sportula, or dole-basket: and for a share in this paltry sum, did the people of fashion (for such were carried in litters) seek in so eager a manner, as that they crowded the very door up, to get at the sportula.

122. Is led about) The husband lugs about his fick or breeding

wife in a litter, and claims her dole.

123. This asks for the absent.] Another brings an empty litter, pretending his wife is in it.

- Cunning in a known art) i. e. He had often practifed this

trick with fuccess.

125. " It is my Galla.) The supposed name of his wife.

126. " Put out your head.) i. e. Out of the litter, that I may

fee you are there," fays the difpenfer of the dole.

— Don't vex her.) "Don't disturb her, replies the husband; don't disquiet her, she is not very well, and is taking a nap." By these methods he imposes on the dispenser, and gets a dole for his absent wise; though, usually, none was given but to those who came in person, and in order to this, the greatest caution was commonly used. See 1. 97-8.

The violent hurry which this impostor appears to be in (1. 125) was, no doubt, occasioned by his fear of a discovery, if he staid too

long

Thus doth our poet satirize, not only the meanness of the rich in coming to the sportula, but the tricks and shifts which they made

use of to get at the contents of it.

127. The day isfelf, &c.) The poet having fatirized the mean avarice of the higher fort, now proceeds to ridicule their idle manner of spending time.

128. The sportula.) See before, 1.95. The day began with

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An hundred farthings feek; and the wife follows the husband,

And, fick or pregnant, is led about.

This asks for the absent, cunning in a known art, Shewing the empty and shut-up sedan instead of the wife.

"It is my Galla (fays he) difmifs her quickly: do
"you delay?"

"Galla put out your head" - "don't vex her - she

" is afleep."

The day itself is distinguished by a beautiful order of things:

[the law,
The sportula, then the forum, and Apollo learned in

The fportula, then the forum, and Apollo learned in And the triumphals: among which, an Ægyptian,

I know not who,

Has dared to have titles: and an Arabian præfet; 130

128. The forum.) The common place where courts of justice were kept, and matters of judgment pleaded. Hither they next reforted to entertain themselves with hearing the causes which were there debated.

Apollo learned in the law.) Augustus built and dedicated a temple and library to Apollo, in his palace on mount Palatine; in which were large collections of law-books, as well as the works of all the famous authors in Rome.

Hor. Lib. i. Epist. iii. l. 16, 17, mentions this,

Et tangere vitat

Scripta Palatinus quæcunque recepit Apollo.

But I should rather think, that the poet means here, the forum which Augustus built, where, it is said, there was an ivory statue of Apollo, which Juvenal represents as learned in the law, from the constant pleadings of the lawyers in that place. Here idle people used to lounge away their time.

129. The triumphals.) The statues of heroes, and kings, and other great men who had triumphed over the enemies of the state. These were placed in great numbers in the forum of Augustus, and

in other public arts of the city.

An Ægyptian, &c.) Some obscure low wretch, who for no desert, but only on account of his wealth, had his statue placed there. Titulos, marks of dignity and honour, such as inscriptions on statues or monuments. Comp. Sat. vi. l. 229, and note. See Sat. x. l. 57. n. 1.

130. An Arabian prefect.) Arabarches. So Pompey is called .

Cujus ad effigiem non tantum meiere fas est.
Vestibulis abeunt veteres, lassique clientes,
Votaque deponunt, quanquam longissima cœnæ
Spes homini: caules miseris, atque ignis emendus.
Optima sylvarum interea, pelagique vorabit
135
Rex horum, vacuisque toris tantum ipse jacebit:
Nam de tot pulchris, & latis orbibus, & tam

by Cic. Epist. ad Attic. 1. 2. Epist. xvii. because he conquered a great part of Arabia, and made it tributary to Rome. But Juvenal means, here, some infamous character, who had probably been præsect, or vice-roy, over that country, and had, by rapine and extortion, returned to Rome with great riches, and thus got a statue erected to him, like the Ægyptian above mentioned, whom some suppose to have been in a like occupation in Ægypt, and therefore called Ægyptius. Arabarches, from Again, or Agasios, and agypt.

131. To make water.] There was a very severe law on those who did this, at or near the images of great men. This our poet turns into a jest on the statues above mentioned. Some are for giving the line another turn, as if Juvenal meant, that it was right or lawful, not only to do this, non tantum meiere, but something worse. But I take the first interpretation to be the sense of the author, by which he would intimate, that the statues of such vile people were not only erected among those of great men, but were actually protested, like them, from all marks of indignity. So Pers. Sat. i.

1. 114. Sacer est locus, ite prophani, extrà meite.

132. The old and tired clients.) The clients were retainers, or dependents, on great men, who became their patrons: to these the clients paid all reverence, honour, and observance. The patrons, on their part, afforded them their interest, protection, and desence. They also, in better times, made entertainments, to which they invited their clients. See before, note on 1.95. Here the poor clients are represented, as wearied out with waiting, in long expectation of a supper, and going away in despair, under their disappointment. Cliens is derived from Greek xxeix, celebro, celebrem reddo, for it was no small part of their business to statter and praise their patrons.

Vestibules.] The porches, or entries, of great men's houses.

Vestibulum ante ipsum, primoque in limine.

Virg. AEn. ii. l. 469.
134. Pot-Berls.] Caulis properly denotes the talk or stem of an herb, and, by Syncodoche, any kind of pot-herb—especially

coleworts, or cabbage. See Arxsw. Caulis, No. 2.

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At whose image it is not right so much as to make water.

The old and tired clients go away from the vestibules, And lay aside their wishes, altho' the man has had a very long

Expectation of a supper: pot-herbs for the wretches and fire is to be bought.

Mean while their lord will devour the best things of the woods and of the sea, 135

And he only will lie on the empty beds:

For from fo many beautiful, and wide, and antient dishes,

To be bought. The hungry wretches go from the patron's door, in order to lay out the poor pittance which they may have received from the fportula, in some kind of Pot-herbs, and in buying a little sirewood, in order to dress them for a scanty meal.

The poet feems to mention this by way of contrast to what follows.

not only signifies a king—but any great or rich man: so a patron. See Juv. Sat. v. l. 14. This from the power and dominion which he exercised over his clients. Hence, as well as from his protection and care over them, he was called Patronus, from the Greek  $\pi \alpha | \varphi \omega_{\Gamma} - \omega_{VOS}$ —from  $\pi \alpha | n \varphi$ , a father.

--- Mean while,) i. e. While the poor clients are forced to

take up with a few boiled coleworts.

--- The best things of the woods, Sc.) The woods are to be ranfacked for the choicest game, and the sea for the sinest forts of sish, to satisfy the patron's gluttony: these he will devour, without ask-

ing any body to partake with him.

136. On the empty beds.) The Romans lay along on beds, or couches, at their meals. Several of these beds are here supposed to be round the table, which were formerly occupied by his friends and clients, but they are now vacant—not a single guest is invited to occupy them, or to partake of the entertainment with this selfish glutton.

137. Dishes.] Which were round—in an orbicular shape—

hence called orbes.

—Beautiful.) Of a beautiful pattern—antient—valuable for their antiquity; made, probably, by some artists of old time.

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Antiquis, una comedunt patrimonia mensa.
Nullus jam parafitus erit: fed quis feret istas
Luxuriæ fordes? quanta est gula, quæ sibi totos 140
Ponit apros, animal propter convivia natum?
Pæna tamen præsens, cum tu deponis amictus
Turgidus, & crvdum pavonem in balnea portas:
Hinc subitæ mortes, atque intestata senectus.
It nova, nec tristis per cunctas sabula cænas: 145
Ducitur iratis plaudendum sunus amicis.
Nil erit ulterius, quod nostris moribus addat

138. At one meal.) Mensâ—lit. table—which (by Meton) stands here for what is set upon it. Thus they waste and devour their estates, in this abominable and selfish gluttony.

139. No parasite.) From waga, near—and offer, food.

These were a kind of jesters, and flatterers, who were frequently invited to the tables of the great; and who, indeed, had this in view, when they flattered and paid their court to them. Terence, in his Eunuch, has given a most spirited and masterly specimen of parasites, in his inimitable character of Gnatho.

But so fallen were the great, into the meanest avarice, and into the most fordid luxury, that they could gormandize by themselves, without even inviting a parasite to flatter or divert them. But who, even though a parasite, would endure (feret) such a sight?

140. Filthiness of luxury.) Sordes—nastiness—a happy word to describe the beastliness of such gluttony with regard to the patron himself—and its stinginess, and niggardliness, with respect to others.

---How great is the gullet.) The gluttonous appetite of these

-Puts.) Ponit-fets-places on the table.

141. Whole boars, &c.) A whole boar at a time—the wild boar, especially the Tuscan, was an high article of luxury, at all grand entertainments. The word natum is here used as the word natis. Hor. lib. 1. Od. xxvii. l. i. See also Ov. Met. Lib. xv. l. 117.

Quid meruistis, oves, placidum pecus, inque tuendos

NATUM homines?

Juvenal speaks as if boars were made and produced for no other purpose than convivial entertainments.

142. A present punishment.) Of such horrid gluttony.

Put off your clothes) Strip yourself for bathing.

143. Turgid) Turgidus-fwoln-puffed up, with a full stomach.

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They devour patrimonies at one meal.

There will now be no parasite: but who will bear that Filthiness of luxury? how great is the gullet, which,

for itself, puts

Whole boars, an animal born for feafts?

Yet there is a present punishment, when you put off your clothes,

Turgid, and carry an indigested peacock to the baths: Hence sudden deaths, and intestate old age.

A new story, nor is it a forrowful one, goes thro' all companies. [ried forth. 146]

A funeral, to be applauded by angry friends, is car-There willbe nothing farther, which posterity can add

143. An indigested peacock) Which you have devoured, and which is crude and indigested within you.

To the baths.) It was the custom to bathe before meals; the contrary was reckoned unwholesome. See Pers. Sat. iii. l. 98 105. and Hor. Epist. Lib. i. Ep. vi. l. 61.

144. Sudden deaths.) Apoplexies and the like, which arise from too great repletion. Bathing, with a full stomach, must be likely to occasion these, by forcing the blood with too great violence towards the brain.

--- Inteflate old age.) i. e. Old gluttons thus fuddenly cut off, without time to make their wills.

145. Anew flory, &c.) A fresh piece of news which nobody is forty for.

146. A funeral is carried forth.) The word ducitur is peculiarly used to denote the carrying forth a corpse to burial, or to the funeral pile. So Virg. Georg. iv. 256.

Exportant tectis, & tristia funera Ducunt.

Owing, perhaps, to the process on of the friends, &c. of the deceased, which went before the corpse, and led it to the place of burning, or interment.

Applauded by angry friends.) Who, disobliged by having nothing left them, from the deceased's dying suddenly, and without a will, express their resentment by rejoicing at his death, instead of lamenting it. See Pers. Sat. vi. 33—4.

148. To our morals.) Our vices and debaucheries, owing to the depravity and corrruption of our morals.

Posteritas: eadem cupient, facientque minores. Omne in præcipiti vitium stetit: utere velis, Totos pande sinus: dicas hic forsitan, " unde 150

" Ingenium par materiæ? undè illa priorum

46 Scribendi quodcunque animo flagrante liberet

Simplicitas, cujus non audeo dicere nomen?

" Quid refert dictis ignoscat Mutius, an non?
" Pone Tigellinum, tædâ lucebis in illa,

Quâ stantes ardent, qui fixo gutture fumant,

Et latum media fulcum deducis arena.

148. Those born after us.] Minores, i. e. natu—our descendants; the opposite of majores natu—our ancestors.

149. All vice is at the beight.] In præcipiti stetit—hath stood—hath been for some time at its highest pitch—at its summit—so that our posterity can carry it no higher. Compare the two proceeding lines.

Vice is at stand, and at the highest flow. DRYBEN.

On tip toe. AINSW.

149, 50. Use sails, Spread, Sc.) A metaphor taken from sailors, who, when they have a fair wind spread open their sails as much as they can. The poet here infinuates, that there is now a fair opportunity for satire to display all its powers.

150—1. Whence is there genius, &c.) Here he is supposed to be interrupted by some friend, who starts an objection, on his invocation to Satire to spread all its sails, and use all its powers against the

vices of the times.

Where shall we find genius equal to the matter? equal to range so wide a field, equal to the description, and due correction of so much vice?

151. Whence that fimplicity, Sc.) That simple and undisguised freedom of reproof which former writers exercised. Alluding, perhaps, to Lucilius, Horace, and other writers of former times.

153. A burning mind.) Inflamed with zeal, and burning with

fatiric rage against the vices and abuses of their times.

—— Of which I dare not,  $\mathfrak{G}_{c.}$ ) It is hardly fafe now, to name, or mention, the liberty of the old writers; it is fo funk and gone, that the very naming it is dangerous.

154. Mutius.) Titus Mutius Albutius—a very great and powerful man. He was fatirized by Lucilius, and this, most severely.

by name. See note on Perf. Sat. i. l. 115.

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powrely: To our morals; those born after us, will desire, and do the same things.

ALL VICE IS AT THE HEIGHT. Use fails,

Spread their whole bosoms open. Here, perhaps, you'll fay—" Whence [simplicity 151]

Is there genius equal to the matter? Whence that Of former (writers) of writing whatever they

" might like with

" A burning mind, of which I darenottell the name.

"What fignifies it, whether Mutius might forgive what they faid or not? [torch, 155]

" Set down Tigellinus, and you will shine in that

"In which standing they burn, who with fixed throat smoke; [fand.

" And you draw out a wide furrow in the midst of

Lucilius feared no bad consequences of this, in those days of li-

155. Set down Tigellinus.) i. e. Expose him as an object of satire—satirize this creature and infamous savourite of Nero's, and most terrible will be the consequence.

— In that torch.] This cruel punishment feems to have been proper to incendiaries, in which light the poet humourously supposes the satirizers of the emperor's favourities, and other great

men, to be looked upon at that time.

After Nero had burnt Rome, to fatisfy his curiofity with the prospect, he contrived to lay the odium on the Christians, and charged them with setting the city on fire. He caused them to be wrapped round with garments, which were bedaubed with pitch, and other combustible matters, and set on fire at night, by way of torches to enlighten the streets—and thus they miserably perished. See Kennet Ant. p. 147

156. Standing.] In an erest posture.

- With fixed throat. ] Fastened by the neck to a stake.

157. And you draw out a wide furrow, &c.] After all the danger, which a fatirist runs of his life, for attacking Tigellinus, or any other minion of the emperor's, all his labour will be in vain; there is no hope of doing any good. It would be like ploughing in the barren fand, which would yield nothing to reward your pains.

Commentators have given various explanations of this line, which is very difficult, and almost unintelligible, where the copies read

- " Qui dedit ergo tribus patruis aconita, vehetur
- " Penfilibus plumis, atque illinc despiciet nos?"
- 66 Cum veniet contrà, digito compesce labellum:160
- "Accufator erit, qui verbum dixerit, hic est.
- " Securus licet Æneam, Rutilumque ferocem
- " Committas: nulli gravis est percussus Achilles:

deducet, as if relating to the fumant in the preceding line; but this cannot well be, that the plural should be expressed by the third person singular. They talk of the sufferers making a trench in the fand, by running round the post, to avoid the slames—but how can this be, when the person has the combustibles sastened round him, and must be in the midst of sire, go where he may?—Besides, this idea does not agree with sixo gutture, which implies being sastened, or sixed, so as not to be able to stir.

Instead of deducet, or deducit, I should think deducis the right reading, as others have thought before me. This agrees in number and person, with lucebis, 1. 155, and gives us an easy and natural solution of the observation; v.z. that, after all the danger incurred, by satirizing the emperor's savourites, no good was to be expected; they were too bad to be reformed.

The Greeks had a proverbial faying, much like what I contend for here, to express labouring in vain, viz. Appear persons—Arneam metiris, you measure the fand—i. e. of the sea.

Juvenal expresses the same thought, Sat. vii. 48—9, as I would suppose him to do in this line:

Nos tamen hoc agimus, tenuique in pulvere fulcos

Ducimus, & littus sterili versamus aratro.

herb; but it is used in the plural, as here, to denote other forts of poison, or poison in general. See Ovid. Met. i. 147.

Lurida terribiles miscent ACONITA novercæ.

Three uncles.] Tigellinus is here meant, who poisoned three uncles that he might possessimfelf of their estates. And after their death, he forged wills for them, by which he became possessed of all they had. He likewise impeached several of the nobility, and got their estates. See more in Alnsw. under Tigellinus.

--- Skall he, therefore, &c.] "And because there may be danger in writing satire, as things now are, is such a character as

"this to triumph in his wickedness unmolested? Shall he be carried about in state, and look down with contempt upon other peo"ple, and shall I not dare to say a word?"—This we may suppose

Juvenal to mean, on hearing what is faid about the danger of writing failte, and on being cautioned against it.

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With penfile feathers, and from thence look down When he shall come opposite, restrain your lip

with your finger-

There will be an accuser (of him) who shall say the word-" That's he,"

Though, fecure, Eneas and the fierce Rutulian You may match : smitten Achilles is grievous to none:

159. With penfile feathers.] Penfilis means literally, hanging in the air. It was a piece of luxury, to have a mattress and pillows stuffed with feathers; on which the great man reposed himself in his litter. Hence the poets make use of the term pensilibus to plu mis, as being in the litter which hung in the air, as it was carfied along by the bearers. See before, l. 32. and note; and l. 64 -5, and note.

159. From thence.] From his easy litter.

Look down] With contempt, and disdain.

160. When he shall come opposite. The moment you meet him, carried along in his stately litter (fays Juvenal's supposed adviser) instead of faying any thing, or taking any notice of him, let him pass quietly—lay your handon your mouth—hold your tongue—be filent.

161. There will be an accuser. An informer, who will lay an accusation before the emperor, if you do but so much as point with your finger, or utter with your lips-" That's he." Therefore, that neither of these may happen, lay your singer upon your lips, and make not the flightest remark.

- Of him who] Illior illius is here understood before qui, &c. 162. Though fecure.] Though you must not meddle with the

living, you may fecurely write what you please about the dead. - Eneas and the fierce Rutulian. ] i. e. Eneas, and Turnus, a king of the Rutulians, the rival of Æneas, and slain by him. See Virg. Æn. xii. 919, &c.

163. You may match.] Committas—is a metaphorical expression, taken from matching or pairing gladiators, or others in lingle combat.

Martial fays-

Cum Juvenale meo cur me committere tentas ?

"Why do you endeavour to match me with my friend Juvenal? is es in a poetical contest with him.

" Aut multum quæsitus Hylas, urnamque secutus,

"Ense velut stricto, quoties Lucilius ardens 16;

" Infremuit, rubet auditor, cui frigida mens est

" Criminibus, tacitâ fudant præcordia culpâ. [lut

"Inde iræ, & lachrymæ. Tecum priùs ergo vo.

"Hæc animo ante tubas; galeatum ferò duelli "Pœnitet." Experiar quid concedatur in illos, Quorum Flaminia tegitur cinis, atque Latina. 171

By committas we are therefore to understand, that one might very safely write the history of Æneas and Turnus, and match them together in fight—as Virgil has done.

163. Smitten Achilles.) Killed by Paris, in the temple of Apollo,
—— Is grievous to none.] Nobody will get into danger, or trou-

ble, by writing the history of this event.

164. Hylas fought after.] By Hercules when he had lost him.

See Virg. Ecl. vi. 43, 44.

— Followed his pitcher.] With which he was fent, by Hercules, to the river Ascanius to draw some water: where, being seen and fallen in love with, by three river-nymphs, they pulled him into the stream.

On subjects like these, saith the adviser, you may say what you please, and nobody will take offence; but beware of attacking the vices of living characters, however infamous or obnoxious.

165. Ardent.] Inflamed with fatiric rage against the vices of his

day.

166. Raged.] Infremuit, roared aloud, in his writings, which were as terrible to the vicious, as the roaring of a lion, which the verb infremo fignifies: hence Met to range violently, or tumultuously.

Reddens.] With anger and shame.

166—7. Frigid with crimes.] Chilled, as it were, with horror

of conscience, their blood ran cold, as we should say.

167. The bosom.] Præcordia, lit. the parts about the heart-

supposed to be the feat of moral fensibility.

——Sweats.] Sweating is the effect of hard labour.—Sudant is here used metaphorically, to denote the state of a mind, labouring and toiling, under the grievous burden of a guilty conscience. This image is finely used—Mat. xi. 28.

168. Anger and sears.] Anger at the fatyrist—tears of vexati-

on and forrow at being exposed.

169. Before the trumpets.] A metaphor taken from the manner giving the figural for battle, which was done with the found of trumpets.

Think well, fays the adviser, before you found the alarm 161

your attack-weigh well all hazards before you begin-

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Or Hylas much fought, and having followed his pitcher.

As with a drawn fword, as often as Lucilius ardent Raged, the hearer reddens, who has a mind frigid With crimes; the bosom sweats with filent guilt:

Hence anger and tears. Therefore first resolve with thyself,

These things in thy mind, before the trumpets:

Repents." I'll try what may be allowed towards those, [way. 170]
Whose ashes are covered in the Flaminian and Latin

— The belimeted, &c.] When once a man has gotten his helmet on, and advances to the combat, it is too late to change his mind. Once engaged in writing fatire, you must go through, there's no retreating.

is so dangerous, I'll try how far it may be allowed me to fatirize the dead.

Hence he writes against no great and powerful person, but under the seigned name of some vicious character that lived in past time.

171. Whose askes are covered.] When the bodies were confumed on the funeral pile, the askes were put into urns and buried.

— The Flaminian and Latin way.] These were two great roads, or ways, leading from Rome to other parts. In the via Flaminia and via Latina, the urns and remains of the nobles were buried and had monuments erected. See Sat. v. 1. 55. Hence have been so often found in antient Roman inscriptions on monuments—Siste viator.

It was ordered by the law of the twelve tables, that nobody should be buried within the city; hence the urns of the great were buried, and their monuments were erected, on those celebrated roads or ways. For the Flaminian way, see before, l. 61, note. The via Latina was of great extent, reaching from Rome, throwmany famous cities, to the farthest part of Latium.

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## SATIRA III.

## ARGUMENT.

Juvenal introduces Umbritius, an old friend of his taking his departure from Rome, and going to setting in a country retirement at Cuma. He accompanied Umbritius out of town; and, before they take lead of each other, Umbritius tells his friend Juvenality

UAMVIS digressu veteris consusus amici,
Laudo tamen vacuis quod sedem sigere Cum
Destinet, atque unum civem donare Sibylla.
Janua Baiarum est, & gratum littus amæni
Secessûs. Ego vel Prochytam præpono Suburra.
Nam quid tam miserum, tam solum vidimus, ut no
Deterius credas horrere incendia, lapsus

Line 2 Cuma.] An antient city of Campania near the sea. Some think it had its name from \*vuaaa, waves: the waves, in row weather, dashing against the walls of it. Others think it was called from its being built by the Cumæi of Asia. Plin. iii. I see a superior of the populousness of Rome it was now, probably, much decayed, and but thinly inhabited: this account it might be looked upon as a place of leisure, quiet, at retirement; all which may be understood by the word vacuis.

3. The Sibyl.] Quasi or Bean, Dei consilium. Ainsu The Sibyls were women, supposed to be inspired with a spirit of prophecy. Authors are not agreed as to the number of them; in the most famous was the Cumæan, so called from having her red dence at Cumæ. Umbritius was now going to bestow, donare, or citizen on this abode of the Sibyl, by taking up his residence them See Virg. Æn. vi. l. 10. & seq.

'4 The gate of Baiæ.] Passengers from Rome to Baiæ were pass through Cumæ; they went in on one side, and came out the other, as through a gate.

Lib. i. Epist. i. l. 83.

Nullus in orbe sinus Baiis prælucet amænis.

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reasons which had induced him to retire from Rome: each of which is replete with the keenest satire onits vicious inhabitants.—Thus the Poet carries on his design, of inveighing against the vices and disorders which reigned in that city.

I HO' troubled at the departure of an old friend,
I yet approve that to fix his abode at empty Cumæ
He purposes, and to give one citizen to the Sibyl.
It is the gate of Baiæ, and a grateful shore of pleasant
Retirement. I prefer even Prochyta to Suburra: 5
For what so wretched, so solitary do we see, that you
Would not think it worse to dread fires, the continual

Here were fine warm springs and baths, both pleasant and healthful: on which account it was much resorted to by the nobility and gentry of Rome, many of whom had villas there for their summer residence. It forms part of the bay of Naples.

A grateful shore.] Gratum, grateful, here, must be understood in the sense of agreeable, pleasant. The whole shore, from Cumæ to Baiæ, was delightfully pleasant, and calculated for the most agreeable retirement. See the latter part of the last note.

5. Prochyta.] A small rugged island in the Tyrrhenian Sea, defert and barren.

— Suburra.] A street in Rome, much frequented, but chiefly by the vulgar, and by women of ill fame. Hence Mart. vi. 66.

Famæ non pimiùm bonæ puella, Quales in media fedent Suburra.

6. For what so wretched, Sc.] Solitary and miserable as any place may be, yet it is better to be there than at Rome, where you have so many dangers and inconveniences to apprehend.

7. Fires.] House-burnings, to which populous cities, from many various causes, are continually liable.

Tectorum assiduos, ac mille pericula sævæ Urbis, & Augusto recitantes mense Poëtas? Sed dum tota domus rhedâ componitur unâ, Substitit ad veteres arcus, madidamque Capenam: Hîc, ubi nocturnæ Numa constituebat amicæ, Nunc sacri sontis nemus, & delubra locantur Judæis: quorum cophinus, sænumque supellex.

8. Falling of houses.] Owing to the little care taken of old and ruinous buildings. Propertius speaks of the two foregoing dangers, Præterea domibus slammam, domibusque ruinam.

8--9: The fell city.] That habitation of daily cruelty and mile

chief.

9. The poets reciting.] Juvenal very humourously introduces this circumstance among the calamities and inconveniences of living at Rome, that even in the month of August, the hottest season of the year, when most people had retired into the country, so that one might hope to enjoy some little quiet, even then you were to be teazed to death, by the constant din of the scribbling poets reciting their wretched compositions, and forcing you to hear them. Composat. it 1. 1—14, where our poet expresses his peculiar aversion to this.

and goods were packing up together in one waggon (as rheda may here fignify). Umbritius was moving all his bag and baggage (as we say) and, by its taking up no more room, it should seem to have

been very moderate in quantity.

11. He flood still.] He may be supposed to have walked on out the city, attended by his friend Juvenal, expecting the vehicle with the goods to overtake him, when loaded: he now stood still to wait for its coming up; and in this situation he was, when he began to tell his friend his various reasons for leaving Rome, which are just so many strokes of the keenest satire upon the vices and sollies of its inhabitants.

At the old arches.] The antient triumphal arches of Romulus, and of the Horatii, which were in that part. Or perhaps the

old arches of the aqueducts might here be meant.

Wet Capena.] One of the gates of Rome, which led towards Capua: it was fometimes called Triumphalis, because those who rode in triumph passed through it; it was also called Fontinalis, from the great number of springs that were near it, which occasioned building the aqueducts, by which the water was carried by pipes

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Falling of houses, and a thousand perils of the fell City, and poets reciting in the month of August? But while his whole house is put together in one ve-

hicle,

He stood still at the old arches, and wet Capena;

Here, where Numa appointed his nocturnal mistress,

Now the grove of the sacred fountain, and the shrines

are hired

[hold-stuff;

To the Jews: of whom a basket and hay are the house-

into the city: hence Juvenal calls it Madidam Capenam. Here is the spot where Numa used to meet the goddess Ægeria.

12. Numa.] Pompilius, successor to Romulus.

- Nocturnal mistress.] The more strongly to recommend his laws, and the better to instil into the Romans a reverence for religion, he perfuaded them, that, every night, he conversed with a goddess, or nymph, called Ægeria, from whose mouth he received his whole form of government, both civil and religious; that their place of meeting was in a grove without the gate Capena, dedicated to the muses, wherein was a temple consecrated to them and to the goddess Ægeria, whose fountain waters the grove, for she is fabled to have wept herself into a fountain, for the death of Numa. This fountain, grove, and temple, were let out to the Jews, at a yearly rent, for habitation; they having been driven out of the city by Domitian, and compelled to lodge in these places, heretofore facred to the muses. Delubra is a general term for places of worship. See Ainsw. By the phrase nocturnæ amicæ constituebat, Juvenal speaks, as if he were describing an intrigue, where a man meets his miltress by appointment at a particular place: from this, we can be at no loss to judge of our poet's very slight opinion of the reality of the transaction.

14. A basket and hay, &c.] These were all the furniture which these poor creatures had, the sum total of their goods and chattels.

This line has been looked upon as very difficult to expound. Some commentators have left it without any attempt to explain it. Others have rather added to, than diminished from, whatever its difficulty may be. They tell us, that these were the marks, not of their poverty, but, by an antient custom, of their servitude in Ægypt, where, in baskets, they carried hay, straw, and such things, for the making of brick, and in such like labours. See Exod. v. 7---18. This comment, with the reasons given to support it, we can only say, is very far setched, and is not warranted

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those nalis, asionpipes Omnis enim populo mercedem pendere justa est Arbor, & ejectis mendicat sylva Camœnis.

In vallem Ægeriæ descendimus, & speluncas Dissimiles veris: quanto præstantius esset Numen aquæ, viridi si margine clauderet undas Herba, nec ingenuumviolarent marmora tophum? 20 Hic tunc Umbritius: quando artibus, inquit, honestis

by any account we have of the Jewish customs.

Others fay, that the hay was to feed their cattle—But how could these poor Jews be able to purchase, or to maintain, cattle, who were forced to beg in order to maintain themselves? Others—that the hay was for their bed on which they lay—but neither is this likely; for the poet, Sat. vi. 541. describes a mendicant Jewess, as coming into the city, and leaving her basket and hay behind her; which implies, that the basket and hay were usually carried about with them when they went a begging elsewhere. Now it is not to be supposed that they should carry about so large a quantity of hay,

as ferved them to lie upon when at home in the grove.

It is clear, that the basket and hay are mentioned together here, and in the other place of Sat. vi. from whence I infer, that they had little wicker baskets in which they put the money, provisions, or other small alms which they received of the passers by, and, in order to flow them the better, and to prevent their dropping through the interstices of the wicker, put wisps of hay, or dried grass, in the infide of the balkets. These Jew beggars were as well known by these baskets with hay in them, as our beggars are by their wallets, or our foldiers by their knapfacks. Hence the Jewels, Sat. vi. left her basket and hay behind her when she came into the city, for fear they should betray her, and subject her to punishment for infringing the emperor's order against the Jews coming into the city. Her manner of begging too, by a whifper in the ear, feems to confirm this supposition. The Latin cophinus is the same as Gr. 20010 -which is used several times in the New Testament to denote a provision-basket, made use of among the Jews. See Matt. xiv. 20. Matt. xvi. 9, 10. Mark viii. 19, 20. Mark vi. 43. Luke ix. 17. Joh. vi. 13.

15. To pay rent. The grove being let out to the Jews, every tree, as it were, might be faid to bring in a rent to the people at Rome. The poet feems to mention this, as a proof of the public avarice, created by the public extravagance, which led them to hire out these facred places, for what they could

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For every tree is commanded to pay a rent to the peo-

And the wood begs, the muses being ejected.

We descend into the vale of Ægeria, and into caves Unlike the true: how much better might have been The deity of the water, if, with a green margin, the grass inclosed

The waters, nor had marbles violated the natural stone?

Herethen Umbritius: - Since for honest arts, says he,

get, by letting them to the poor Jews, who could only pay for

them out of what they got by begging.

16. The wood begs, &c.] i. e. The Jews, who were now the inhabitants of the wood (meton.) were all beggars; nothing else was to be feen in those once-sacred abodes of the muses, who were now banished.

17. We descend, &c.] Umbritius and Juvenal sauntered on, till they came to that part of the grove which was called the vale of Ægeria, so called, probably, from the sountain, into which she was

changed, running there.

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17—18. And caves unlike the true.] These caves, in their primitivestate, were as nature formed them, but had been profaned with artisficial ornaments, which had destroyed their native beauty and simplicity.

How much better.] How much more fuitably lituated.

19. The deity of the water.] Each fountain was supposed to have a nymph, or naiad, belonging to it, who presided over it as the goddess of the water—Ægeria may be supposed to be here meant.

—— If, with a green margin, &c.] If, instead of ornamenting the banks with artificial borders made of marble, they had been lest in their natural state, simple and unadorned by human art, having no other margin but the native turf, and the rude stone (tophum) which was the genuine produce of the soil. These were once confecrated in honour of the sountain-nymph, but had now been violated and destroyed, in order to make way for artificial ornaments of marble, which Roman luxury and extravagance had put in their place.

21 Here then Umbritius.] Juvenal and his friend Umbritius, being arrived at this fpot, at the profanation of which they were both equally scandalized, Umbritius there began to inveigh against the city of Rome, from which he was now about to depart, and spake

as follows.

Honest arts.] Liberal arts and sciences, such as poetry,

Nullus in urbe locus, nulla emolumenta laborum, Res hodie minor est, herè quam fuit, atque eadem cras Deteret exiguis aliquid: proponimus illuc Ire, fatigatas ubi Dædalus exuit alas:

25 Dum nova canities, dum prima, & recta senectus, Dum superest Lachesi, quod torqueat, & pedibus me Porto meis, nullo dextram subeunte bacillo, Cedamus patriâ:

Cedamus patriâ:

Vivant Arturius istic, Et Catulus: maneant qui nigra in candida vertunt, 30 Queis facile est ædem conducere, flumina, portus,

and other literary pursuits, which are honourable. Comp. Sat. vii. 1—6. Honestis artibus, in contradistinction to the dishonest and shameful methods of employment, which received countenance and encouragement from the great and opulent. Umbritius was himself a poet. See this Sat. l. 321—2.

22. No emoluments of labour.] Nothing to be gotten by all the

pains of honest industry.

23. One's fubstance, &c.] Instead of increasing what I have, I find it daily decrease; as I can get nothing to replace what I spend,

by all the pains I can take.

And the same, to-morrow, &c.] This same poor pittance of mine, will, to-morrow, be wearing away something from the little that is left of it to-day: and so I must find myself growing poorer from day to day. Deteret is a metaphorical expression, taken from the action of a file, which gradually wears away, and diminishes, the bodies to which it is applied. So the necessary expences of Umbritius and his family were wearing away his substance, in that expensive place, which he determines to leave, for a more private and cheaper part of the country.

24. We propose.] i. e. I and my family propose—or proponimus

for propono. Synec.

25. Thither to go.] i. e. To Cumæ, where Dædalus alighted after his flight from Crete.

26. Greyness is new.] While grey hairs, newly appearing, warm

me that old age is coming upon me.

—— Fresh and upright.] While old age in its first stage appears, and I am not yet so far advanced as to be bent double, but am able to hold myself upright. The antients supposed old age first to commence about the 46th year. Cic. de Senectute. Philosophers (says Holyday) divide man's life according to its several stages.—1. Infantia to 3 or 4 years of age. 2. Pueritia, thence to 10. From 10 to

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There is no place in the city, no emoluments of la-

One's substance is to-day less than it was yesterday, and the same, to-morrow, [thither Will diminish something from the little: we propose To go, where Dædalus put off his weary wings, 25 While greyness is new, while old age is fresh and upright, [and on my feet While there remains to Lachesis what she may spin, Myself I carry, no staff sustaining my hand,

Let us leave our native foil.

Let Arturius live there,

And Catulus: let those stay who turn black into

white,

To whom it is easy to hire a building, rivers, ports,

18, pubertas. Thence to 25, adolescentia. Then juventus, from 25 to 35 or 40. Thence to 50, ætas virilis. Then came senectus prima & recta till 65; and then ultima & decrepita till death.

27. While there remains to Lachelis, &c.] One of the three desti-

nies; the was supposed to spin the thread of human life.

The Parcæ, or poetical fates or destinies, were Clotho, Lachesis, and Atropos. The sirst held the distaff, the second drew out, and spun the thread, which the last cut off when sinished.

- And on my feet, &c.] While I can fland on my own legs,

and walk without the help of a staff.

29. Let us leave, &c. ] Let me, and all that belongs to me, take an everlasting farewel of that detested city, which, though my native place, I am heartily tired of, as none but knaves are fit to live there.

29—30. Arturius and Catulus. Two knaves, who, from very low life, had raifed themselves to large and affluent circumstances. Umbritius seems to introduce them as examples, to prove that such people found more encouragement in Rome, than the professors of the liberal arts could hope for. See before, l. 21, note 2.

Let them remain, &c.] He means those, who by craft and subtlety could utterly invert and change the appearances of things, making virtue appear as vice, and vice as virtue, falsehood as truth, and truth as falsehood.—Such were Arturius and Catulus.

31. To bire a building.] The word ædem, here, being joined with other things of public concern, such as rivers, ports, &c. seems to imply their hiring some public buildings, of which they made money; and it should seem, from these lines, that

Siccandam eluviem, portandum ad busta cadaver, Et præbere caput domina venale sub hasta. Quondam hi cornicines, & municipalis arenæ Perpetui comites, notæque per oppida buccæ, Munera nunc edunt, & verso pollice vulgi

the several branches of the public revenue and expenditure, were farmed out to certain contractors, who were answerable to the ædiles, and to the other magistrates, for the due execution of their contracts. Juvenal here seems to point at the temples, theatres, and other public buildings, which were thus farmed out to these people, who, from the wealth which they had acquired, and, of course, from their responsibility, could easily procure such contracts, by which they made an immense and exorbitant profit. Ædis-is—signifies any kind of edifice. Ainsw. Omne ædiscium ædis dicitur.

31. Rivers.] Fisheries perhaps, by hiring which, they monopolized them, so as to distress others, and enrich themselves—Or the carriage of goods upon the rivers, for which a toll was paid—Or, by slumina, may here be meant, the beds of the rivers, hired out

to be cleaned and cleared at the public expence.

—— Ports.] Where goods were exported and imported: these they rented, and thus became farmers of the public revenue, to the great grievance of those who were to pay the duties, and to the great emolument of themselves, who were sure to make the most of their bargain.

32. A sewer to be dried.] Eluvies signifies a fink or commonsewer; which is usual in great cities, to earry off the water and filth that would otherwise incommode the houses and streets. From

eluo, to wash out, wash away.

These contractors undertook the opening and clearing these from the stoppages to which they were liable, and by which, if not cleansed, the city would have been in many parts overflowed. There was nothing so mean and filthy, that these two men would not have undertaken for the sake of gain. Here we find them scavengers.

—— A corpse, &c.] Busta were places where dead bodies were burned; also graves and sepulchres. Ainsw. Bustum from ustum. Sometimes these people hired or farmed funerals, contracting for the expence at such a price. In this too they found their account.

33. And to expose, &c.] These fellows sometimes were mangones, sellers of slaves, which they purchased, and then sold by

auction. See Perf. vi. 76, 77.

der these two substantives literally into English, unless we join

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A fewer to be dried, a corpfe to be carried to the pile,
And to expose a venal head under the mistress-spear.
These, in time past, horn-blowers, and on a municipal theatre

[towns, 35]
Perpetual attendants, and cheeks known through the
Now set forth public shews, and, the people's thumb
being turned,

them, as we frequently do some of our own, as in master-key, queenbee, &c.

We read of the hasta decenviralis which was fixed before the courts of justice. So of the hasta centumviralis, also fixed there. A spear was also fixed in the forum where there was an auction, and was a sign of it: all things fold there, were placed near it, and were said to be fold—under the spear. Hence (by meton.) hasta is used, by Cicero and others, to signify an auction, or public sale of goods. The word domina seems to imply, the power of disposal of the property in persons and things sold there, the possession and dominion over which were settled, by this mode of sale, in the several purchasers. So that the spear, or auction, might properly be called domina, as ruling the disposal of persons and things.

34. These, in time past, horn-blowers.] Such was formerly the occupation of these people; they had travelled about the country, from town to town, with little paltry shews of gladiators, sencers, wrestlers, stage-players, and the like, sounding horns to call the people together, like our trumpeters to a puppet-shew.

Municipal theatre.] Municipium signifies a city or town-corporate, which had the privileges and freedom of Rome, and at the same time governed by laws of its own, like our corporations. Municipalis denotes any thing belonging to such a town. Most of these had arenæ, or theatres, where strolling companies of gladiators, &c. (like our strolling players) used to exhibit. They were attended by horn-blowers and trumpeters, who sounded during the performance.

35. Cheeks known, &c.] Blowers on the horn, or trumpet, were fometimes called buccinatores, from the great distension of the cheeks in the action of blowing. This, by constant use, left a swollen appearance on the cheeks, for which these fellows were well known in all the country towns. Perhaps buccæ is here put for buccinæ, the horns, trumpets, and such wind instruments as these fellows strolled with about the country. See Ainsw. Bucca, No. 3.

36. Now set forth public shews.] Munera, so called, because

Quemlibet occidunt populariter; inde reversi

+ Conducunt foricas: & cur non omnia? cum sint
Quales ex humili magna ad fastigia rerum
Extollit, quoties voluit Fortuna jocari.

Quid Romæ faciam? mentiri nescio: librum,
Si malus est, nequeo laudare, & poscere: motus
Astrorum ignoro: funus promittere patris
Nec volo, nec possum; ranarum viscera nunquam

given to the people at the expence of him who fet them forth. These sellows, who had themselves been in the mean condition above described, now are so magnificent, as to treat the people with

eyas we he prentived fome of ear

public shews of gladiators at the Roman theatre.

36. The people's thumb, &c.] This alludes to a barbarous usage at fights of gladiators, where, if the people thought he that was overcome behaved like a coward, without courage or art, they made a fign for the vanquisher to put him to death, by clenching the hand, and holding or turning the thumb upward. If the thumb were turned downward, it was a fignal to spare his life.

37. Whom they will, &c.] These fellows, by treating the people with shews, had grown so popular, and had such influence among the vulgar, that it was entirely in their power to direct the spectators, as to the signal for life or death, so that they either killed or saved, by directing the pleasure of the people. See Ainsw. Populariter,

No. 2.

Thence returned, &c.] Their advancement to wealth did not alter their mean pursuits; after returning from the splendor of the theatre, they contract for emptying bog-houses of their soil and filth. Such were called at Rome, Foricarii and Latrinarii—with as—nightmen.

38. Why not all things?] Why hire they not the town, not

every thing,

Since fuch as they have fortune in a string?

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39. Such as from low state.] The poet here reckons the advancement of such low people to the height of opulence, as the sport of Fortune, as one of those frolics which she exercises out of mere caprice and wantonness, without any regard to desert. See Hor. Lib. i. Ode xxxiv. l. 14—16. and Lib. iii. Ode xxix.l. 49—52.

40. Fortune.] Had a temple and was worshipped as a goddess. The higher she raised up such wretches, the more conspicuously contemptible she might be said to make them, and seemed to joke,

or divert herfelf, at their expence. See Sat. x. 366.

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Kill whom they will, as the people please: thence returned

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Fortuneraises up, as often as she has a mind to joke. 40 What can I do at Rome? I know not to lye: a book If bad I cannot praise, and ask for: the motions Of the stars I am ignorant of: the funeral of a father

to promise

I neither will, nor can: the entrails of toads I never

41. I cannot lye.] Dissemble, cant, flatter, say what I do not mean, seem to approve what I dislike, and praise what in my judgment I condemn. What then should I do at Rome, where this is

one of the only means of advancement?

42. As for.] It was a common practice of low flatterers, to commend the writings of rich authors, however bad, in order to ingratiate themselves with them, and be invited to their houses: they also asked, as the greatest favour, for the loan or gift of a copy, which highly flattered the composers. This may be meant by poscere, in this place. See Hor. Art. Poet. 1. 419—37. Martial has an epigram on this subject. Epigr. xlviii. Lib. vi.

Quod tam grande Z of we clamat tibi turba togata,

Non tu, Pomponi, cæna diserta tua est.

Pomponius, thy wit is extoll'd by the rabble,

'Tis not thee they commend—but the cheer at thy table.

42-3. Motions of the flars, &c.] I have no pretentions to skill

in aftrology.

43. The funeral of a father, &c.] He hereby hints at the profligacy and want of natural affection in the young men who wished the death of their fathers, and even consulted astrologers about the time when it might happen; which said pretended diviners cozened the youths out of their money, by pretending to find out the certainty of such events by the motions or situations of the planets.

This, fays Umbritius, I neither can, nor will do.

44. The entrails of toads. ] Rana is a general word for all kinds

of frogs and toads.

The language here is metaphorical, and alludes to augurs inspecting the entrails of the beasts slain in facrifice, on the view of which they drew their good or ill omens.

Out of the bowels of toads, poisons, charms, and spells, were supposed to be extracted. Comp. Sat. i. 70. Sat. vi. 658. Um-

Inspexi: serre ad nuptam quæ mittit adulter,
Quæ mandat, nôrint alii: me nemo ministro
Fur erit; atque ideo nulli comes exeo, tanquam
Mancus, & extinctæ corpus non utile dextræ.
Quis nunc diligitur, nisi conscius, & cui fervens
Æstuat occultis animus, semperque tacendis?
Nil tibi se debere putat, nil conferet unquam,
Participem qui te secreti fecit honesti.
Carus erit Verri, qui Verrem tempore, quo vult,
Accusare potest. Tanti tibi non sit opaci

britius seems to say—" I never foretold the death of fathers, of of other rich relations; nor searched for poison, that my predictions might be made good by the secret administration of it."

Comp. Sat. vi. 563—7.

between, in carrying on adulterous intrigues, by fecretly conveying love-letters, presents or any of those matters which gallants give in charge to their considents. I leave this to others.

46. I affifting, &c.] No villainy will ever be committed by my

advice or affiftance.

47. I go forth, &c.] For these reasons, I depart from Rome, quite alone, for I know none to whom I can attach myself as a companion, so universally corrupt are the people.

48. Maimed.] Like a maimed limb, which can be of no fervice in any employment: just as unfit am I for any other employ-

ment which is now going forward in Rome.

A ufeles body, &c.] As the body, when the right-hand or any other limb, that once belonged to it, is lost and gone, is no longer able to maintain itself by laborious employment, so I, Having no inclination or talents, to undergo the drudgery of vice of any kind, can never thrive at Rome.

Some copies read-extincta dextra-Abl. Abs. the right hand

being lost. The sense amounts to the same.

49. Unless conscious.] Who now has any favour, attention, or regard shewn him, but he who is conscious, privy to, acquainted

with, the wicked fecrets of others?

50. Fervent mind boils, &c.] Is in a ferment, agitated between telling and concealing what has been committed to its confidence. The words fervens and æstuat are (in this view) metaphorical, and taken from the raging and boiling of the sea, when agitated by a stormy wind. Fervet vertigine pontus. Ov. Met. xi. 549. So Æstuare sempur fretum. Curt. iv. 9. Ainsw. Æstuo, No 4.

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7 hat he commits to charge, let others know: nobody, I affifting,

[to none, as
hall be a thief: and therefore I go forth a companion

hall be a thief; and therefore I go forth a companion faimed, and the useless body of an extinct right-hand. Who now is loved, unless conscious, and whose fervent

Mind boils with things hidden, and ever to remain Hethinksheowesyou nothing, nothing will he bestow, Who hath made you partaker of an honest secret, He will be dear to Verres, who Verres, at any time

he will, Can accuse. Of so much value to you let not of shady

Hence, æstuans, signifies—boiling with any passion, when applied the mind. Animo æstuante reditum ad vada retulit. Catuell. See Ainsw. See H. Ivii. 20.

Or we may give the words another turn, as descriptive of the torment and uneafiness of mind which these men must feel, in having become acquainted with the most flagitious crimes in others, by altisting them, or partaking with them in the commission of them, and which, for their own sakes, they dare not reveal, as well as from the sear of those by whom they are intrusted.

Who now is lov'd but he who loves the times, Conscious of close intrigues, and dipp'd in crimes. Lab'ring with secrets which his bosom burn,

Yet never must to public light return.

DRYDEN.

1. He thinks he owes you nothing, &c. Nobody will think him-

felf obliged to you for concealing honest and fair transactions, or think it incumbent on him to buy your filence by conferring favours on you.

53. Verres.] See Sat. ii. 26, note. Juvenal mentions him here, as an example of what he has been faying. Most probably, under the name of Verres, the poet means some characters then living, who made much of those who had them in their power by being acquainted with their secret villainies, and, who at any time could have ruined them by a discovery.

54-5. Shady Tagus.] A river of Spain, which discharges itfelf into the ocean near Lisbon, in Portugal. It was antiently faid to have golden sands. It was called Opacus, dark, obscure,

T

Omnisarena Tagi, quodque in marevolvituraurum, 55 Ut somno careas, ponendaque præmia sumas

Tristis, & a magno semper timearis amico.

Quæ nunc divitibus gens acceptissima nostris,

Et quos præcipuè sugiam, properabo fateri;

Nec pudor obstabit. Non possum ferre, Quirites, 60

Græcamurbem: quamvis quota portio sæcis Achææ!

or shady, from the thick shade of the trees on its banks.

Æstus serenos aureo franges Tago
Obscurus umbris arborum.

MART. Lib. i. Epigr. 50.

Or opacus may denote a dusky turbid appearance in the water.

56. That you should want sleep, &c.] O thou, whoe'er thou art, that may be folicited to such criminal fecresy by the rich and great, respect on the misery of such flagitious confidence, and preser the repose of a quiet and easy conscience, to all the golden sands of Tagus, to all the treasures which it can roll into the sea! These would make you but ill amends for sleepless nights, when kept awake by guilt and sear.

Accept rewards to be rejected.] i. e. Which ought to be rejected—by way of hush-money, which, so far, poor wretch, from making you happy, will fill you with shame and sorrow, and which, therefore, are to be looked upon as abominable, and to be utterly resused, and laid aside. Ponenda, lit.—to be laid down—but here it has the sense of abomi anda—respuenda—rejicienda, abneganda.

See Hor. Lib. iii. Od ii. l. 19.

57. Feared, &c.] The great man who professes himself your friend, and who has heaped his favours upon you in order to bribe you to silence, will be perpetually betraying a dread of you, less you should discover him. The consequence of which, you may have reason to apprehend, may be his ridding himself of his fears by ridding the world of you, lest you should prove like others, magnidelator amici. See Sat. i. 33. but whether the great man betrays this fear or not, you may be certain he will be constantly possessed with it; and a much greater proof of this you cannot have, than the pains he takes to buy your silence. When he grows weary of this method, you know what you may expect. Alas! can all the treasures of the whole earth make it worth your while to be in such a situation! Comp. 1. 113.

58. What nation, &cc.] Umbritius proceeds in his reasons for retiring from Rome. Having complained of the sad state of the times, insomuch that no honest man could thrive there: he

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country called D turbid,

Tagus the whole fand be, and the gold which is rolled into the fea,

That you should want sleep, and should accept re-

wards to be rejected,

Sorrowful, and be always feared by a great friend. What nation is now most acceptable to our rich men, And whom I would particularly avoid, I will hatten to confess;

Nor shallshame hinder. O Romans, I cannot bear 60. A Grecian city: tho what is the portion of Achean

dregs?

now attacks the introduction of Grecians and other foreigners, the ondness of the rich and great towards them, and the fordid arts by which they raised themselves,

60. Nor Shall Shame binder. In fhort, I'll speak my mind with

out referve, my modesty shall not stand in my way.

—0 Romans.] Quirites—this antiently was a name for the Sabines, from the city Cures, or from quiris, a fort of spear used by them: but after their union with the Romans this appellation was used for the Roman people in general. The name of Quirinus was first given to Romalus. See Sat. ii. 133.

Probably the poet used the word Quirites here, as reminding them of their antient simplicity of manners and dress by way of contrast to their present corruption and esseminacy in both; owing very much, to their fondness for the Greeks and other foreigners,

for some time past introduced among them.

61. A Grecian city. Meaning Rome, now so transformed from what it once was, by the rage which the great people had for the language, manners, dress, &c. of those Greeks whom they invited and entertained, that, as the inferior people are fond of imitating their superiors, it was not unlikely that the transformation might become general throughout the whole city: no longer Roman but Grecian. Umbritius could not bear the thought.

Thos' what is the parties, &c.] Though, by the way, if we consider the multitudes of other foreigners, with which the city now abounds, what, as to numbers, is the portion of Greeks! they are comparatively few. See Sat. xiii. 157.. Hæc quota pars selerum, &c. What part is this (i.e. how small a part or portion)

of the crimes, &c.

Achean dregs.] Achea, or Achaia, fignifies the whole country of Greece, antiently called Danaë, whence the Greeks are called Danaë. Arnsw. Dregs—metaph. taken from the foul, turbid, filthy fediment which wine dapolits at the bottom of the

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Jampridem Syrus in Tiberim defluxit Orontes, Et linguam, & mores, & cum tibicine chordas Obliquas, necnon gentilia tympana secum Vexit, & ad Circum jussas prostare puellas. 65 Ite, quibus grata est pict lupa Barbara mitrâ.

Sometimes the word Achæa, or Achaia, is to be understood in a more confined sense, and denotes only some of that part of Greece called Peloponnesus, or Pelop's island, now the Morea, antiently divided into Arcadia, and Achaia, of which Corinth was the capital: the inhabitants of this city were proverbially lewd and wicked—109,108,2610, was a usual phrase to express doing acts of effeminacy lewdness, and debauchery—what then must the dregs of Corinth, and its environs, have been? See 1 Cor. vi. 9—11, former part.

62. Syrian Orontes.] Orontes was the greatest river of Syria, a large country of Asia. Umbritius had said (at 1. 61.) that the portion of Grecians was small in comparison; he now proceeds to explain himself, by mentioning the inundation of Syrians, and other Asiatic strangers, who had for some time been slocking to Rome; these were in such numbers from Syria, and they had so introduced their eastern manners, music, &c. that one would fancy one's self on the banks of the Orontes, instead of the Tiber. The river Orontes is here put for the people who inhabited the tract of country through which it ran. Meton. So the Tiber for the city of Rome, which stood on its banks.

Has flowed.] Metaph. This well expresses the idea of the numbers, as well as the mischies they brought with them, which were now overwhelming the city of Rome, and utterly described the city of Rome.

troying the morals of the people.

63. With the piper.] Tibicen fignifies a player on the flute, or pipe. A minstrel. They brought eastern musicians, as well as musical instruments. The flute was an instrument whose soft found tended to mollify and enervate the mind.

63.—4. Harps oblique.] Chordas, literally strings: here it signifies the instruments, which, being in a crooked form, the strings

must of course be obliquely placed.

64. National timbrels.] Tabours, or little drums, in form of a hoop, with parchment distended over it, and bits of brass fixed to it to make a jingling noise; which the eastern people made use of, as they do to this day, at their feasts and dancings, and which they beat with the fingers.

64—5. With itself hath brought.] As a river, when it breaks it's bounds, carries along with it something from all the different soils through which it passes, and rolls along what it may meet within its way; so the torrent of Asiatics has brought with it,

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AT.III.

Some while fince, Syrian Orontes has flowed into the Tiber, [piper, harps And its language, and manners, and with the Oblique, also its national timbrels, with itself Hath brought, and girls bidden to expose them-

felves for hiring at the Circus. 65[mitre Go ve, who like a Barbarian strumpet with a painted

calk. A fit emblem of these vile Greeks, as though they were the filth and refuse of all Greece.

from Syria to Rome, the language, morals, drefs, mufic, and all the enervating and effeminate vices of the feveral eaftern provinces from whence it came.

65. And girls bidden to expose &c. Prosto, in this connection, as applied to harlots, means to be common, and ready to be hired of all comers for money. For this purpose, the owners of these Asiatic semale slaves ordered them to attend at the Circus, where they might pick up gallants, and so made a gain of their prostitution. Or perhaps, they had stews in the cells and vaults which were under the great Circus, where they exercised their lewdness. See Holyday on the place, note f.

The word justas may, perhaps, apply to these prostitutes, as expressive of their situation, as being at every body's command. Thus

Ov. Lib, i. Eleg. 10.

Stat meretrix certo cuivis mercabilis ære, Et miseras justo corpore quærit opes.

— Circus.] There were several circi in Rome, which were places set apart for the celebration of several games: they were generally oblong, or almost in the shape of a bow, having a wall quite round, with ranges of seats for the convenience of spectators. The Circus Maximus, which is probably meant here, was an immense building; it was first built by Tarquinus Priscus, but beautised and adorned by succeeding princes, and enlarged to such a prodigious extent, as to be able to contain in their proper seats, two hundred and sixty thousand spectators. See Kennet. Ant. Part ii. Book i. c. 4.

66. Go ye, &c.] Umbritius may be supposed to have uttered this

with no fmall indignation.

Strumpet. Lupa literally signifies a she-wolf—but an appellation fitly bestowed on common whores or bawds, whose profession led them to support themselves by preying at large on all they could get into their clutches. Hence a brothel was called lupanar. The Romans called all foreigners barbarians.

men as a part of theirhead-dress, ornamented with painted linen.

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orinth, For part. Syria, nat the

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ferent meet th it, Rusticus ille tuus sumit trechedipna, Quirine,

Et ceromatico fert niceteria collo.

Hic alta Sicyone, ast hic Amydone relicta, Hic Andro, ille Samo, hic Trallibus, aut Alabandia Esquilias, dictumque petunt a vimine collem; 71 Viscera magnarum domuum, dominique suturi.

37. O Quirinus ] O Romulus, thou great founder of this nov

degenerate city! See note on 1. 60.

under his government, the Romans were an hardy race of they herds and halbandmen. See Sat. ii. 1. 74, and 127. Sat. viii. 1. 274—7. rough in their drefs, and fample in their manners. But

alas! how changed!

and dimer a supper, a kind of garment in which they ran to other people's suppers. Arnsw. It was certainly of Greek extraction, and, though the form and materials of it are not described, yet we must suppose it of the soft, essentiate, or gawdy kind, very unlike the garb and dress of the antient rustics of Romulus, and to speak a sad change in the manners of the people. Dryder renders the passage thus—

O Romalus, and father Mars look down! Your herdfman primitive, your homely clown, Is turn'd a beau in a loofe tawdry gown.

68. Grecian ornaments.] Niceteria-rewards for victories, as rings, collars of gold, &c. Prizes. From Gr. nar, victory.

On his anointed nock, Ceromatico collot. The ceroma (Gr. anguna, from argoe, cera) was an oil tempered with was, wherewith wressiers anointed themselves.

But what proofs of effeminacy, or depravation, doth the poet

fet forth in these instances?

Using wrestlers oil, and wearing on the neck collars of gold, and other insignia of victory, if to be understood literally, seems but ill to agree with the poet's design, to charge the Romans with the loss of all solmer hardiness and manliness: therefore we are to understand this line in an ironical sense, meaning that, instead of wearing collars of gold as tokens of victory, and rewards of courage and activity, their niceteria were trinkets and gewgaws, worm merely as croaments, suitable to the effeminacy and luxury into which, after the example of the Grecians, Syrians, &c. they were sunk. By the ceroma he must also be understood to mean, that instead of wrestlers oil, which was a mere compound of oil and was, their ceroma was some curious persumed unguent with which they anointed their persons, their hair particularly, merely out of luxury. See Sat ils 40--2. Thus Mr. Dryden--

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That rustic of thine, O Quirinus, assumes a Grecian drefs, neck. And carries Grecian ornaments on his perfumed One leaving high Sicyon, but another, Amydon, He from Andros, another from Samos, another from Tralles, or Alabanda, Seek the Esquiliæ, and the hill named from an ofier; The bowels, and future lords, of great families.

His once unkem'd and horrid locks behold Stilling fweet oil, his neck enchain'd with gold: Apeing the foreigners in every drefs,

Which, bought at greater cost, becomes him less.

69. High Sicyon. An island in the Ægean Sea, where the ground was very high. The Ægcan was a part of the Mediterranean sea, near Greece, dividing Europe from Asia. It is now calledthe Archipelago, and by the Turks the White Sea.

--- Amydon.] A city of Macedonia.
70. Andros.] An island and town of Phrygia the Lesser, situate in the Ægean Sea.

--- Samos.] An island in the Ionian Sea, west of the bay of Corinth, now under the republic of Venice, now Cephalonie.

- Tralles.] A city of Leffer Afia between Caria and Lydia.

-Alabanda. A city of Caria in the leffer Asia.

71. Esquilia.] The Mons Esquilinus, one of the seven hills in Rome; fo called from esculus—a beech tree, of which many grew upon it. See Ainsw.

The hill named, &c.] The collis viminalis, another of the feven hills on which Rome was built; so called from a wood or grove of ofiers which grew upon it. There was an altar there to Jupiter, under the title of Jupiter Viminalis.

These two parts of Rome may stand (by synec.) for Rome itself: or perhaps these were parts of it where these foreigners chiefly

72. The bowels, &c.] Infinuating themselves by their art and fubtlety, into the intimacy of great and noble families, so as to become their confidents and favourites, their vitals as it were, infomuch that, in time, they govern the whole: and, in some instances, become their heirs, and thus lords over the family possessions. The wheedling and flattering rich people in order to become their heirs, are often mentioned in Juvenal—fuch people were called captatores.

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Ingenium velox, audacia perdita, sermo
Promptus, & Isæo torrentior: ede quid illum

64
Esse putes? quemvis hominem secum attulit ad nos:
Grammaticus, Rhetor, Geometres, Pictor, Aliptes,
Augur, Schænobates, Medicus, Magus: omnïa novit.
Græculus esuriens in cælum, jusseris, ibit. [Thrax,

Ad fummum non Maurus erat, nec Sarmata, nec Qui fumpsit pennas, mediis sed natus Athenis. 80 Horum ego non sugiam conchylia? me prior ille Signabit? fultusque toro meliore recumbet, Advectus Romam, quo pruna & coctona, vento?

73. A quick wit.] Ingenium velox—Ingenium is a word of many meanings; perhaps, here, joined with velox, it might be rendered a ready invention.

Desperate impudence.] That nothing can abash or dismay.

---- Ready Speech.) Having words at will.

74- Iseus. A famous Athenian Orator, preceptor of Demosthenes. Torrentior, more copious, flowing with more precipitation and fullness, more like a torrent.

74-5. Say, &c.] Now by the way, my friend, tell me what you imagine such a man to be-I mean of what calling or profession,

or what do you think him qualified for?

What man, &c.) Well, I'll not puzzle you with gueffing, but at once inform you, that, in his own fingle person, he has brought with him every character that you can imagine: in short, he is a jack of all trades. As the French say—C'est un valet a tout faire. Or, as is said of the Jesuits—Jesuitus est omnis homo.

76. Anointer.] Aliptes from-Gr. whelpe, to anoint-hethat

anointed the wrolllers and took care of them. AINSW.

77. He knows all things.] Not only what I have mentioned, but so versatile is his genius, that nothing can come amis to him. There is nothing that he does not pretend to the knowledge of.

78. A hungry Greek.] The diminutive Græculus is farcastical. q. d. Let my little Grecian be pinched with hunger, he would undertake any thing you bad him, however impossible or improbable—like another Dedalus, he would even attempt to fly into the air.

79. In fine, &c.] Ad fummum—upon the whole, be it observed, that the Greeks of old were a dexterous people at contrivance; for the attempt at flying was schemed by Dedalus, a native of Athens. No man of any other country has the honor of the invention.

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A quick wit, desperate impudence, speech [you Ready, and more rapid than Isæus. Say—what do Think him to be? He has brought us with himself what man you please: 75[Anointer, Grammarian, Rhetorician, Geometrician, Painter,

Augur, Rope-dancer, Physician, Wizard: he knows all things. [mand. A hungry Greek will go into Heaven, if you com-

In fine—he was not a Moor, nor Sarmatian, nor Thracian, (80 Who affumed wings, but born in the midst of Athens.

Shall I not avoid the splendid dress of these? before me shall he [at table, Sign? and supported by a better couch shall he lie Brought to Rome by the same wind as plumbs and

figs?

81. The fplendid dress.) Conchylia—shell-sish—the liquor thereof made purple or scarlet colour: called also murex. Conchylium, by meton. signifies the colour itself; also garments, dyed therewith, which were very expensive, and worn by the nobility and other great people.

Shall not I fly, fugiam, avoid the very fight of fuch garments, when worn by fuch fellows as these, who are only able to wear them by the wealth which they have gotten, by their craft and im-

position ?

81-2. Sign before me?) Set his name before mine, as a witness to any deed, &c. which we may be called upon to fign.

82. Supperted by a better Couch, &c.) The Romans lay on couches at their convivial entertainments—these couches were ornamented more or less, some finer and handsomer than others, which were occupied according to the quality of the guests. The middle couch was esteemed the most honourable place, and so in order from thence. Must this vagabond Greek take place of me at table says Umbritius, as if he were above me in point of quality and consequence? As we should say—Shall he sit above me at table? Hor. Lib. ii. Sat. viii. 1. 20—3. describes an arrangement of the company at table.

83. Brought to Rome.) Advectus—imported from a foreign country, by the same wind, and in the same ship with prunes, and little sigs from Syria. These were called coctona, or cattona, as supposed, from Heb. katôn little. Mart. Lib. xiii. 28. parva cattana.

AT. II

Usque adeò nihil est, quòd nostra infantia cœlum Hausit Aventini, bacca nutrita Sabina? Quid !-quèd adulandi gens predentissima laudat Sermonem indocti, faciem deformis amici, Et longam invalidi collum cervicibus æquat Herculis, Antæum procul a tellure tenentis-Miratur vocem angustam, quâ deterius nec Me fonat, que mordetur gallina marito! Hæc cadem licet & nobis laudare : fed illis

Syria peculiares habet arbores, in ficorum genere. Caricas, a minores ejus generis, que coctana vocant. Plin. Lib. xiii. c. ;

Jurenal means to fet forth the low origin of these people; that they, at first, were brought out of Syria to Rome, as dealers in small and contemptible articles. Or he may mean, that as slaves they made a part of the cargo, in one of these little trading vessels,

See Sat. i. 110---11.

85. Aventinus, &c.] One of the feven hills of Rome; fo called from Avens, a river of the Sabines. Ainsw. Umbritim here, with a patriotic indignation at the preference given to foreigners, asks--What I is there no privilege in having drawn ou first breath in Rome? no pre-eminence in being born a citizen of the first city in the world, the conqueror and mistress of all those countries from whence those people came? Shall such fellows as these not only vie with Roman citizens, but be preferred before them ?

-Sabine lerry.] A part of Italy on the banks of the Tiber, once belonging to the Sabines, was famous for olives, here called Bacca Sabina. But we are to understand all the nutritive fruits and produce of the country in general. Pro specie genus. Syn. In contradiffunction to the pruna and coctona, l. 83.

86. What 1 Asif he had faid--What I is all the favour and preference which their Greeks meet with, owing to their talent for - flattery ?-- are they to be esteemed more than the citizens of Rome, because they are a nation of base sycophants?

87. The freech, &c.] Or discourse, talk conversation, of fome ignorant, rich, flupid pation, whose savour is basely courted by the most barefaced adulation.

-- Face of a deformed, &c. ] Perfuading him that he is hand

lome; or that his very deformines are beauties.

88. The long neck, &c.] Compares the longerane-neck of some puny wtetch, to the brawny neck and shoulders (cervicibus) of The fp And e ---1 Hercu Admi

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fome s) of of Aventinus drew, nourished by the Sabine berry?
What!—because a nation, most expert in flattery,

The speech of an unlearned, the face of a deformed And equals the long neck of the feeble, to the neck of

Hercules, holding Antæus far from the earth-Admires a squeaking voice: not worse than which, He utters, who, being husband, the hen is bitten. 91 These same things we may praise also: but to them

89. Holding, &c.] This relates to the story of Antens, a giant of prodigious strength, who, when knocked down by Hercules, tecovered himself by lying on his mother earth; Hercules, therefore, held him up in his left hand, between earth and heaven, and with his right hand dashedhis brains out.

90. Admires a squeaking voice.] A squeaking, hoarse, croaking kind of utterance, as if squeezed in its passage by the narrowness of

the throat—this he applauds with admiration.

Not worse, &c.] He assimilates the voice so commended, to the harsh screaming sound of a cock when he crows; or rather to the noise which he makes, when he seizes the hen, on approaching to tread her, when he nips her comb in his beak, and holds her down under him. This must be alluded to by the mordetur gallina, &c.

Claverius Paraph. in Jut. iv. reads the passage-

Tlla fonat, quum mordetur gallina marito.

Doth that found, when a hen is bitten by her husband.

Meaning that voice which was so extolled with admiration by the slatterer, was as bad as the screaming which the hen makes when trodden by the cock, who seizes and bites her comb with his beak, which must be very painful, and occasion the noise which she makes. However this reading may be rather more agreeable to the fact, yet there does not seem to be sufficient authority to adopt it.

92. We may praise also. To be fure we Romans may flatter, but without fuccess; we shall not be believed: the Greeks are the only people in such credit as to have all they say pass for truth.

76

Creditur. an melior cùm Thaïda sustinet, aut cùm Uxorem Comœdus agit, vel Dorida nullo Cultam palliolo? mulier nempe ipsa videtur, 95 Non persona loqui: vacua & plana omnia dicas Infra ventriculum, & tenui distantia rimâ.

Nec tamen Antiochus, nec erit mirabilis illic Aut Stratocles, aut cum molli Demetrius Hæmo Natio comæda est: rides? majore cachinno 100 Concutitur: slet, si lachrymas conspexit amici, Nec dolet: igniculum brumæ si tempore poscas, Accipit Endromidem: si dixeris, æstuo, sudat.

93. Whether better when he plays, &c.] Sustinet—sustains the part of a Thais, or courtezan, or the more decent character of a matron, or a naked sea nymph: there is no saying which a Grecian actor most excels in—he speaks so like a woman, that you'd swear the very woman seems to speak, and not the actor. Persona signifies a talk face, a mask, a vizor, in which the Grecian and Roman actors played their parts, and so by meton. became to signify an actor.

This passage shews that women's parts were represented by mention which these Greeks had no occasion for any alteration of voice;

they differed from women in nothing but their fex.

94. Doris, &c.] A sea nymph represented in some play. See Arnsw. Doris. Palliolum was a little upper garment: the sea nymphs were usually represented naked, nullo palliolo, without the least covering over their bodies. Palliolum, dim. of pallium.

the least covering over their bodies. Palliolum, dim. of pallium. 98. Tet neither will Antiochus.] This person, and the others mentioned in the next line, were all Grecian comedians; perhaps Hæmus, from the epithet molli, may be understood to have been peculiarly adapted to the personnance of semale characters.

All these, however we may admire them at Rome, would not be at all extraordinary in the country which they came from—Illic for all the Grecians are born actors, there is therefore nothing new or wonderful, there, in representing assumed character's however well: it is the very characteristic of the whole nation to be personating and imitative. See AINSW. Comcedus-a-um.

faid, by inflances of Grecian adulation of the most service and

meanest kind.

If one of their patrons happens to laugh, or even to fmile, for fo rideo also fignifies, the parasite sets up a loud horse-laugh, and laughs aloud, or as the word concuritur implies, laughs ready to split his sides, as we say,

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Credit is given. Whether is he better when he plays Thais, or when

The comedian acts a wife, or Doris with no Cloke dressed? truly a woman herself seems to speak, Not the actor: you would declare It was a real woman in all respects. [will

Yet neither will Antiochus, nor admirable there Either Stratocles, or Demetrius, with foft Hæmus, be, The nation is imitative. Do you laugh? with greater

laughter Is he shaken: he weeps, if he has seen the tears of a friend, little fire, Not that he grieves: if in winter-time you ask for a He puts on a great-coat: if you should fay-"I am "hot."—he fweats.

101. He weeps, &c.] If he finds his firiends in tears, he can humour this too; and can iqueeze out a lamentable appearance of

forrow, but without a single grain of it.

102. If in winter time you alk, &c. If the weather be cold enough for the patron to order a little fire, the verfatile Greek instantly improve on the matter, and puts on a great thick gownendromidem—a fort of thick rug used by wrestlers, and other gymnafialts, to cover them after their exercise, lest they should cool too fast,

103. I am bot, &c.] If the patron complains of heat—the

other vows that he is all over in a fweat.

Shakespeare has touched this fort of character something in the way of Juvenal—Hamlet, Act. v. Sc. iv.—wherehe introduces the short but well drawn character of Ofrick, whom he represents as a complete temporizer with the humours of his superiors.

HAM. Your bonnet to his right use-'tis for the head.

Osn. I thank your tordsbip, 'tis very hot.

HAM. No, believe me 'tis very cold—the wind is northerly,

OSR. It is indifferent cold, my lord, indeed,

HAM. But yet, methinks 'tis very fultry, and hot, for my complexion, OSR. Exceedingly, my lord, it is very fultry as it were, I can't tell bow.

Non sumus ergo pares: melior qui semper, & omni Nocte dieque potest alienum sumere vultum; 105 A facie jactare manus, laudare paratus, Si bene ructavit, si rectum minxit amicus,

Si trulla inverso crepitum dedit aurea fundo.

Præterea fanctum nihil est, & ab inguine tutum; Non matrona laris, non silia virgo, neque ipse 110

But Terence has a full length picture of one of these Grecian parasites, which he copied from Menander. See Ter. Eun. the the part of Gnatho throughout; than which nothing can be more exquisitely drawn, or more highly finished.

This, by the way, justifies Juvenal in tracing the original of such characters from Greece. Menander lived about 350 years before Christ. Terence died about 150 years before Christ.

104. We are not equals.] We Romans are no match for them—they far exceed any thing we can attempt in the way of flattery.

—— Better is he, &c.] He who can watch the countenance of another perpetually, and, night and day, as it were, practice an imitation of it, so as to coincide, on all occasions, with the particular look, humour, and disposition of others, is better calculated for the office of a sycophant, than we can pretend to be.

106. Cast from the face, &c.) This was some action of complimentary address, made use of by flatterers. He who did this, first brought the hand to his mouth, kissed his hand, then stretched it out towards the person whom he meant to salute, and thus was understood, to throw, or reach forth, the kiss which he had given to his hand.

To this purpose Salmasius explains the phrase—a facie jactare manus.

This exactly coincides with what we call kissing the hand to one. This we see done frequently, where persons see one another at a distance in crowded public places, or are passing each other in carriages, and the like, where they cannot get nea caough to speak to gether; and this is looked upon as a token of friendly courtesy and civility. The action is performed much in the manner above deferibed, and is common among us.

It is fo usual to look on this as a token of civility, that it is one of the first things which children, especially of the higher fort, are taught—sometimes it is done with one hand, sometimes with both,

According to this interpretation, we may suppose, that these slatterers were very lavish of this kind of salutation, towards those whose favour they courted. light and alt from his fr

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light and day, can assume another's countenance,
last from the face the hands, ready to applaud, [ter;
f his friend hath belched well, or rightly made waf the Golden cup hath given a crack, from the inverted bottom.

Moreover, nothing is facred or fafe from their luft, Not the matron of an household, not a virgin-daugter, not

Bringing the hand to the mouth and kissing it, as a token of refpect, is very antient, we read of it in Job. xxxi. 26, 27, as an action of even religious worship, which the idolaters paid to the host of heaven.

poet means to shew, that their adulation was of the most service and abject kind.

103. If the golden cup, &c.] Trulla fignifies a veffel, or cup, to drink with; they were made of various materials, but the rich had them of gold.

When the great man had exhausted the liquor, so that the cup was turned bottom upwards before he took it from his mouth, and then smacked his lips so loud as to make a kind of echo from the bottom of the cup, an action frequent among jovial companions, this too was a subject of praise and commendation. This passage refers to the Grecian custom of applauding those who drank a large vessel at a draught.

Perhaps such parasites looked on such actions as are above mentioned, passing before them, as marks of considence and intimacy, according to that of Martial, Lib. x,

Nil aliud video quo te credamus amicum, Quam quòd me coram pedere, Crispe, soles,

A fense like that of these lines of Martial, is given to Juvenal's crepitum dedit by some commentators; but as dedit has the aurea trulla for its nominative case, the sense above given seems to be nearest the truth.

Such fervile flatterers as these have been the growth of all climes, the produce of all countries. See Hor. Ar. Poet. 1. 428—33.

109. Moreover, &c.] In this and the two following lines, Umbritius inveighs against their monstrous and mischievous lust,

Sponfus lævis adhuc, non filius antè pudicus.
Horum si nihil est, aulam resupinat amici:
Scire volunt secreta domûs, atque inde timeri.
Et quoniam cœpit Græcorum mentio, transi

+ Gymnasia, atque audi facinusmajoris abollæ.

Stoicus occidit Baream, delator amicum,
Discipulumque senex, ripâ nutritus in illâ,

on his face.—Sponfus here means a young wooer, who is supposed to be paying his addresses to a daughter of the family, in order to marry her; even he can't be safe from the attempts of these vile Greeks.

Before chaste.] i. e. Before some filthy Grecian came into

the family.

hall, belonging to a house: here it is put—by fynec.—for the house itself: by catachresis for the family in the house.

Resupino is a word rather of an obscene import, and here used metaphorically, for prying into the secrets of the family. See

Ainsw. Resupino.

Holyday observes, that the scholiast reads avian—not aulam—as if these sellows, sooner than sail, would attack the grand mother if there were nobody else. But though this reading gives a sense, much to our poet's purpose, yet as it is not warranted by copy, as aulam is, the latter must be preferred. Amici here means—of his patron, who has admitted him into his family.

113. And thence be feared.] Lest they should reveal and publish the secrets which they become possessed of. See before, 1. 50

-7.

Farnaby in his note on this place, mentions an Italian proverb, which is much to the purpose.

Servo d'altrui si fá, chi dice il suo secreto a chi no 'l sa.

"He makes himself the fervant of another, who tells his secret to one that knows it not."

114. And because mention, &c.] q. d. And, by the way, as I

have begun to mention the Greeks.

Pass over, &c.] Transi—Imp. of transeo, to pass over or through—also to omit, or say nothing of, to pass a thing by, or over.

Each of these senses is espoused by different commentators, Those who are for the former sense, make the passage mean thus at Talking of Greeks, let us pass through their schools, so as to

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If there be none of these, he turns the house of his friend upside down: [be feared. They will know the secrets of the family, and thence And because mention of Greeks has begun, pass

Theschools, and hear a deed of the greater abolla. 115
A Stoic killed Bareas, an informer his friend,
And an old man his disciple, nourished on that bank,

" fee and observe what is going forward there."

The others make the sense to be—" Omit saying any thing of the schools; bad as they may be, they are not worth mentioning.

" in comparison of certain other worse things."

I rather think with the former, whose interpretation seems best to suit with the—& audi—in the next sentence. q. d. "As we are talking of the Grecians, I would desire you to pass from the common herd, go to the schools, take a view of their philosomhers, and hear what one of their chiefs was guilty of."

exercife, or schools.) Gymnasia, here, signifies those places of exercise, or schools, where the philosophers met for disputation, and for the instruction of their disciples. See Ainsw. Gymnasium.

— A deed.] Facinus, in a bad fense, means a foul act, a

villainous deed, a scandalous action.

Greater abolla. Abolla was a fort of cloke, worne by foldiers, and also by philosophers. The abolla of the foldiers was less than the other, and called minor abolla—that of the philosopher being larger was called major abolla.

Juvenal also uses the word abolla (Sat. iv. 76) for a senator's robe.

Here, by meton. it denotes the philosopher himself.

116. Stoic.] One of the straitest feets of philosophers among the

Greeks. See Ainsw. Stoici-orum.

— Killed, &c.] By accusing him of some crime for which he was put to death. This was a practice much encouraged by the emperors Nero and Domitian, and by which many made their fortunes. See note on Sat. i. 32—3.

-Bareas.] The fact is thus related by Tacitus, Ann. vi.

"P. Egnatius" (the Stoic above mentioned) "circumvented by false testimous Bareas Soranus, his friend and disciple under "Nero."

117. His disciple.] To whom he owed protection.

Nourished on that bank, &c. ] By this periphrasis we are

F

Ad quam Gorgonei delapsa est penna caballi.
Non est Romano cuiquam locus hic, ubi regnat
Protogenes aliquis, vel Diphilus, aut Erimantus,
Qui gentis vitio nunquam partitur amicum;
Solus habet. Nam cum facilem stillavit in aurem
Exiguum de naturæ, patriæque veneno,
Limine summoveor: perierunt tempora longi
Servitii: nusquam minor est jactura clientis.

125
Quod porrò ossicium (ne nobis blandiar) aut quod
Pauperis hic meritum, si curet nocte togatus

to understand, that this Stoic was originally bred at Tarsus, in Cilicia, a province of antient Greece, which was built by Perseus, on the banks of the river Cydnus, on the spot where his horse Pegasus dropped a feather out of his wing. He called the city Tagoos, which signifies a wing, from this event.

118. Gorgonean.] The winged horse Pegasus was so called, because he was supposed to have sprung from the blood of the gor-

gon Medusa, after Perseus had cut her head off.

119. For a Roman.] We Romans are so undermined and supplanted by the arts of those Greek sycophants, that we have no chance left us of succeding with great men.

120, Some Protogenes.] The name of a famous and cruel perfecutor of the people under Caligula. See Ant. Univ. Hist. vol.

XIV. p. 302.

-- Diphilus.] A filthy favourite and minion of Domitiau.

Erimantus.] From egos, strife, and parties, a prophet—i.

e. a foreteller of strife. This name denotes some notorious informer.

The fense of this passage seems to be—" There is no room for "us Romans to hope for favour or preferment, where nothing but "Greeks are in power and favour, and these such wretches as are

"the willing and obsequious instruments of cruelty, lust, and perfecution."

121. Vice of the nation.] (See before, 1. 86.) That mean and wicked art of engroffing all favour to themselves.

--- Never skares a friend, With any body else.

himself.

— He hath dropped, &c.] Stillavit—hath infinuated by gentle and almost imperceptible degrees.

—— Into his eafy ear.] i. e. Into the ear of the great man, who eafily liftens to all he fays.

123. The feifon of his nature.] Born, as it were, with the ma-

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nan, maAt which a feather of the Gorgonean horse dropped down.

No place is here for any Roman, where reigns Some Protogenes, or Diphilus, or Erimantus, 120 Who, from the vice of his nation, never shares a

friend,

He alone hath him: for, when he has dropp'd into

A little of the poison of his nature, and of his

country,

[fervice]

I am removed from the threshold:—times of long Are past and gone—no where is the loss of a client less.

125 [ter ourselves] or what Moreover, what is the office (that I may not slat-The merit of a poor man here, if a client takes

care by night

licious propensity of advancing themselves by injuring others.

123. And of his country.] Greece—the very characteristic of which is this fort of selfishness.

124. I am removed, &c.] No longer admitted within my patron or friend's doors.

Past and gone.] Perierunt—lit. have perished. My long and faithful services are all thrown away, forgotten, perished out of remembrance, and are as if they never had been.

125. No where, &c.] There is no part of the world, where an old client and friend is more readily cast off and more easily dismissed, than they are at Rome: or where this is done with less ceremony, or felt with less regret.

Look round the world, what country will appear, Where friends are left with greater ease than here?

DRYDEN.

The word jactura fignifies any loss or damage, but its proper meaning is, loss by shipwreck, casting goods overboard in a storm. The old friends and clients of great men, at Rome, were just as readily and effectually parted with.

126. What is the office.] Officium—bufiness—employment—fervice.

highly in our own commendation, or as over-rating outfelves and our fervices.

127. What the merit, &c.] What does the poor client deserve for the assiduous and punctual execution of his office towards his patron.

Cutrere, cùm Prætor lictorem impellat, & ire Præcipitem jubeat, dudum vigilantibus orbis, Ne prior Albinam, aut Modiam collega falutet? 130 Divitis hic fervi claudit latus ingenuorum Filius: alter enim, quantum in legione Tribuni

127. If a client.] So togatus fignifies here. It was usual for great men on these occasions, to have a number of their dependants and clients to attend them: those who went before, were called anteambulones—those who followed, clientes togati, from the toga, or gown, worn by the common people.

— Takes care.] Makes it his constant business.

127-8. By night to run.] To post away after his patron, be-

fore day-break, to the early levees of the rich.

These early salutations, or visits, were commonly made with a view to get something from those to whom they were paid; such as persons of great fortune who had no children, rich widows whowere childless, and the like. He who attended earliest, was reckoned to shew the greatest respect, and supposed himself to stand fairest in the good graces, and, perhaps, as a legatee, in the wills, of such persons as he visited and complimented.

The word currere, implies the haste which they made to get first. 128. The Prator drives on, &c.] The prætor was the chief magistrate of the city. He was preceded by officers called lictors, of which there were twelve, who carried the infignia of the Prætor's office—. viz. an ax tied up in a bundle of rods, as emblems of the punishment of greater crimes by the former, and of smaller crimes by the latter. The lictors were so called from the ax and rods bound or tied (ligati) together. So lector, from lego, to read.

So corrupt were the Romans, that not only the nobles, and other greatmen, but even their chief magistrates, attended with their state-officers, went on these scandalous and mercenary errands, and even hastened on the lictor (who, on other occasions, marched slowly and solemnly before them) for fear of being too late.

129. To go precipitate. Headlong, as it were, to get on as

fast as they could.

The childless, &c. Orbus fignifies a child that has lost its parents, parents that are bereaved of children, women who have lost their husbands without iffue, &c.—this last, (as appears from the next line) seems to be the sense of it here.

These ladies were very fond of being addressed and complimented at their levees, by the flattering visitors who attended these, and were ready very soon in the morning, even up before day-

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entefe, To run, when the prætor drives on the lictor, and to go awake) 129

Precipitate commands him (the childless long since Lest first his colleague should salute Albinaor Modia? Here, the son of a rich slave closes the side of the Freeborn: but another, as much as in a legion Tri-

light, for their reception. The Prætor drives on his attendants as fast as he can, lest he should not be there first, or should disoblige the ladies by making them wait.

The childless matrons are long since awake,

And for affronts the tardy visits take. DRYDEN.

130. Lest first his colleague.] Another reason for the Prætor's being in such a hurry, was to prevent his colleague in office, from being there before him.

It is to be observed, that though at first there was but one Prætor, called Prætor Urbanus, yet, as many foreigners and strangers settled at Rome, another Prætor was appointed to judge causes between them, and called Prætor Peregrinus.

Juvenal gives us to understand, that, on such occasions, both

were equally mean and mercenary.

--- Albina or Modia.] Two rich and childless old widows to whom these profligate fellows paid their court, in hopes of inheriting their wealth.

This passage, from l. 126 to 130, inclusive, relates to what Umbritius had just said, about the very easy manner in which the great men at Rome got rid of their poor clients, notwithstanding their long and faithful services: q. d. "I don't mean to boast, or "to rate our services too high; but yet, as in the instance here

- given, and in many others which might be mentioned, when what we do, and what we deserve, are compared together, and
- both with the ungrateful return we meet with, in being turned off to make room for the Grecian parasites, surely this will be
- " allowed me as another good reason for my departure from Rome."

131. Here.] At Rome.

The fon of a rich flave, &c.] A person of mean and servile extraction, whose father, originally a slave, got his freedom, and by some means or other acquired great wealth.

The fons of fuch were called libertini.

— Closes the side.] Walks close to his side in a familiar manner: perhaps, as we say, arm in arm, thus making himself his equal and intimate.

131-2. The free-born.] Of good extraction-a gentleman of

siberal birth, of a good family—fuch were called ingenui.

The poet feems alike to blame the infolence of these upflarts

Accipiunt, donat Calvinæ, vel Catienæ, Ut semel atque iterum super illam palpitet : at tu Cum tibi vestiti facies scorti placet, hæres, Et dubitas alta Chionem deducere sella.

Da testem Romæ tam sanctum, quam suit hospes Numinis Idæi: procedat vel Numa, vel qui Servavit trepidam slagranti ex æde Minervam:

who aimed at a freedom and intimacy with their betters; and the meanness of young men of family, who stooped to intimacies with such low people.

132. Another.] Of these low-born people inheriting riches

from his father.

The Tribunes.] He means the Tribuni Militum, of which there were fix to each legion, which confifted of ten regiments or cohorts. See Sat. i. 1. 58, n.

133. Gives to Calvina, or Catiena.] He scruples not to give as much as the pay of a tribune amounts to, to purchase the favours of these women—who, probably, were courtezans of notori-

ous characters, but held their price very high.

134. But thou.] q. d. But thou, my friend Juvenal, and fuch prudent and frugal people as thou art, if thou art taken with the pretty face of some harlot, whose price is high, thou dost hesitate upon it, and hast doubts upon thy mind, concerning the expediency of lavishing away large sums for such a purpose.

135. Well-dreffed.] Vestitus means, not only apparelled—but decked and ornamented. Arnsw. Some are for understanding vestiti, here, as synonimous with togati, to express a low strumpet; but I find no authority for such a meaning of the word vestitus.

of by Martial. See Lib. i. Epigr. 35, 93, & al. So called from

Gr. y iw, fnow.

—— Her high chair.] Sella fignifies a fedan chair, borne aloft on men's shoulders: which, from the epithet alta, I take to be meant in this place—q. d. While these upstart fellows care not what sums they throw away upon their whores, and refrain from no expence, that they may carry their point, their betters are more prudent, and grudge to lavish away so much expence upon their vices, though the finest, best-dressed, and most sumptuously-attended woman in Rome were the object in question.

--- To lead forth.] Deducere-to hand her out of her fedan,

and to attend her into her house.

Many other senses are given of this passage, as may be seen in Holyday, and in other commentators; but the above seems, to

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in to Receive, prefents to Calvina, or Catiena, That once and again he may enjoy her: but thou

When the face of a well-dreffed harlot pleases thee, hesitatest, 135 chair.

And doubtest to lead forth Chione from her high Produce a witness at Rome, as just as was the host Of the Idean deity: let even Numa come forth, or he who

Preserved trembling Minerva from the burning

me, best to apply to the poet's satire on the insolent extravagance of these low-born upstarts, by putting it in opposition to the more decent prudence and frugality of their betters.

Dryden writes as follows -

But you, poor finner, tho' you love the vice, And like the whore, demur upon the price: And, frighted with the wicked fum, forbear To lend an hand, and help her from the chair.

As to translating (as some have done) vestiti by the word—mask'd, it is totally incongruous with the rest of the sentence; for how can a face, with a mask on, be supposed to please, as it must be concealed from view?—Besides, it is not said vestita facies, but facies vestiti scorti.

However, it feems not very probable, that the poet only means to fay, that the man helitated, and doubted about coming up to the price of Chione, because he was so poor that he had it not to give her, as some would infinuate; for a man can hardly hesitate, or doubt, whether he shall do a thing that it is out of his power to do.

137. Produce a witness.] Umbritius here, proceeds to fresh matter of complaint against the corruption of the times, insomuch that the truth of a man's testimony was estimated, not according to the goodness of his character, but according to the measure of his property.

137—8. The host of the Idean deity.] Scipio Nasica, adjudged by the senate to be one of the best of men. He received into his house an image of the goddess Cybele, where he kept it until a temple was built for it. She had various names from the various places where she was worshipped, as Phrygia, Ida, &c. Ida was a high hill in Phrygia, near Troy, sacred to Cybele. See Virg. Æn. x. 252.

- Numa.] See before, notes on l. 12. He was a virtuous and religious prince.

139. Preserved trembling Minerva.] Lucius Metellus, the high priest, preserved the palladium, or facred image of Minerva, out of the temple of Vesta, where it stood trembling, as it were, for

Protinus ad censum; de moribus ultima siet 140 Quæstio: quot pascit servos? quot possidet agri Jugera? quam multa, magnaque paropside cœnat? QUANTUM QUISQUE SUA NUMMORUM SERVAT

IN ARCA, [cum, TANTUM HABET ET FIDEI. jures licèt & Samothra. Et nostrorum aras, contemnere fulmina pauper 145 Creditur, atque Deos, Dis ignoscentibus ipsis. Quid, quòd materiam præbet causasque jocorum Omnibus hic idem, si sæda & scissa lacerna, Si toga sordidula est, & rupta calceus alter Pelle patet: vel si consuto vulnere crassum 150 Atque recens linum ostendit non una cicatrix?

its fafety when that temple was on fire. Metellus lost his eyes by the flames.

140. Immediately as to income, &c.] q. d. Though a man had all their fanctity, yet would be not gain credit to his testimony on the score of his integrity, but in proportion to the largeness of his income: this is the first and immediate object of enquiry. As to his moral character, that is the last thing they ask after.

142. In bow many, &c.] What fort of a table he keeps. See

AINSW.—Paroplis.

144. Swear by the altars.) Jurare aras—fignifies to lay the hands on the altar, and to swear by the gods. See Hor. Epist. Lib. ii. Epist. i. l. 16. Ainsw. Juro. Or rather as appears from Hor. to swear in or by the name of the god to whom the altar was dedicated.

145. Samothracian.) Samothrace was an island near Lemnos, not far from Thrace, very famous for religious rites. From hence, Dardanus, the founder of Troy, brought into Phrygia the worship of the Di Majores; such as Jupiter, Minerva, Mercury, &c.

From Phrygia, Æneas brought them into Italy.

Our gods.] Our tutelar deities-Mars and Romulus.

q. d. Were you to fwear ever fo folemnly.

A poor man, &c.) As credit is given, not in proportion to a man's morals, but as he is rich or poor; the former will always gain credit, while the latter will be fet down as not having the fear, either of the gods, or of their vengeance, and therefore don't foruple to perjure himself.

146. The gods themselves, &c.] Not punishing his perjury, but

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Immediately as to income, concerning morals will
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Enquiry: how many servants he maintains? how
many acres of land

Fups?

He possesses in how many and great a dish he
As MUCH MONEY AS EVERY ONE KEEPS IN HIS
CHEST,

South Servery one Keeps in his

So MUCH CREDIT TOO HE HAS. Tho' you should Of the Samothracian, and of our gods, a poor man to contemn thunder

145 [giving him.]

Is believed, and the gods, the gods themselves for-

Is believed, and the gods, the gods themselves for-What, because this same affords matter and causes of jests

To all, if his garments be dirty and rent, [torn If his gown be foiled, and one of his shoes with Leather be open: if not one patch only shews the coarse

And recent thread in the stitched-up rupture.

excusing him on account of the temptations which he is under from

his poverty and want.

147. What.] Quid is here elliptical, and the fense must be supplied.—q. d. What shall we say more? because it is to be considered, that, besides the discrediting such a poor man as to his testimony, all the symptoms of his poverty are constant subjects of jest and railery. See AINSW. Quid, No. 2.

- This same.] Hic idem—this same poor fellow.

148. His garment.) Lacerna—here, perhaps, means what we call a furtout, a fort of cloak for the keeping off the weather. See AINSW. Lacerna.

149. Gown.] Toga—the ordinary dress of the poorer fort. See Sat. i. 3.

Soiled.) Sordidula, dim. of fordidus—and fignifies fome-what dirty or nafty.

- With torn leather, &c.) One shoe gapes open with a rent in the upper leather.

mourously, by vulnere, the wound, means the rupture of the shee; by cicatrix (which is, literally, a scar, or seam in the sless) the awkward seam on the patch of the cobbled shee, which exhibited to view the coarse thread in the new made stitches.

Si pudor est, & de pulvino surgat equestri
Cujus res legi non sussicit, & sedeant hic
Lenonum pueri, quocunque in fornice nati.
Hic plaudat nitidi præconis filius inter
Pinnirapi cultos juvenes, juvenesque lanistæ:
Sic libitum vano, qui nos distinxit, Othoni.
Quis gener hic placuit censu minor, atque puellæ160

153. Says he.) i. e. Says the person who has the care of placing the people in the theatre.

Let him go out, &c.) Let the man who has not a knight's

revenue go out of the Knight's place or feat.

It is to be observed, that, formerly, all persons placed themselves, as they came, in the theatre promiscuously: now, in contempt of the poor, that license was taken away. Lucius Roscius Otho, a Tribune of the people, instituted a law, that there should be fourteen rows of seats, covered with cushions, on which the Knights were to be seated. If a poor man got into one of these, or any other, who had not 400 sessential a year income, which made a knight's estate, he was turned out with the utmost contempt.

155. Is not sufficient for the law.) i. e. Who has not 400 fester-

tia a year, according to Otho's law.

156. The sons of pimps, &c.) The lowest, the most base-bom fellows, who happen to be rich enough to answer the conditions of Otho's law, are to be seated in the knight's seats; and persons of the best samily are turned out, to get a feat where they can, if they happen to be poor. See Hor. Epod. iv. 1. 15, 16.

157. Applaud.) Take the lead in applauding theatrical exhibitions.—Applaufe was expressed as amongus by clapping of hards

tions.—Applause was expressed, as among us, by clapping of hands.——Crier.) A low office among the Romans, as among us, who proclaimed the edicts of magistrates, public sales of goods, &c. &c. The poet says—nitidi præconis, intimating that the criers got a good deal of money, lived well, were sat and sleek in their appearance, and affected great spruceness in their dress.

158. Of a favord player.) Pinnirapi—denotes that fort of gladiator, called also Retiarius, who, with a net which he had in his hand, was to surprize his adversary, and catch hold on the crestof his helmnt, which was adorned with peacock's plumes: from pinna, a plume or feather, and rapio, to snatch. And as pinna

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of ghain his rest of n pinpinna UNHAPPY POVERTY HAS NOTHING HARDER IN [him go out, fays he,

THAN THAT IT MAKES MEN RIDICULOUS. Let f he has any shame, and let him rise from the equestrian cushion, [there sit here Whose estate is not sufficient for the law, and let The sons of pimps, in whatever brothel born. 156 Here let the son of a spruce crier applaud, among The smart youths of a sword-player, and the youths of a sencer:

Thus it pleased vain Otho, who distinguished us.
What son-in-law, here, inferior in estate, hath pleased, and unequal

also means the fin of a fish, perhaps this kind of gladiator was called Pinnirapus, from his endeavouring to catch this in his net.

- A fencer. Lanista fignifies a fencing master, one that

taught boys to fence.

nes. Such people as these were entitled to seats in the sourteen rows of the equestrian order, on account of their estates: while sons of nobles, and gentlemen of rank, were turned out, because their income did not come up to what was required, by Otho's law, to constitute a knight's estate.

159. Thus it pleased vain Otho.) q. d. No sound or good reason could be given for this; it was the mere whim of a vain man, who established this distinction, from his own caprice and fancy, and to

gratify his own pride and vanity.

However, Otho's law not only distinguished the Knights from the Plebeians, but the knights of birth from those who were advanced to that dignity by their fortunes or services; giving to the former the first rows on the equestrian benches. Therefore Hor. Epod. iv. where he treats in the severest manner Menas, the freedman of Cn. Pompeius, who had been advanced to a knight's estate, mentions it as one instance of his insolence and pride, that he sat himself in one of the sirst rows after he became possessed of a knight's estate.

Sedilibusque magnus in primis eques,

Othone contempto, fedet.

See FRANCIS, notes in loc.

160. What fon-in-law.) Umbritius still proceeds in shewing the

Sarcinulis impar? quis pauper scribitur hæres? Quando in consilio est Ædilibus? agmine facto Debuerant olim tenues migrasse Quirites.

HAUD FACILE EMERGUNT, QUORUM VIRTUTIBU;

OBSTAT

RES ANGUSTA DOMI; sed Romæ durior illis 165 Conatus: magno hospitium miserabile, magno

miseries of being poor, and instances the disadvantages which men of small fortunes lie under with respect to marriage.

or yearly revenue. Also, a tribute, tax, or subsidy, to be paid ac-

cording to men's estate,

According to the first meaning of census—censu minor may signify, that a man's having but a small fortune, unequal to that of the girl to whom he proposes himself in marriage, would ocasion his being rejected, as by no means pleasing or acceptable to her father for a son-in-law.

According to the second interpretation of the word census, census minor may imply the man's property to be too small & inconsiderable for entry in the public register as an object of taxation. The copulative atque seems to savour the first interpretation, as it unites the two sentences—as if Umbritius had said,—Another instance, to show how poverty renders men contemptible at Rome, is, that nobody will marry his daughter to one whose fortune does not equal hers; which proves, that in this, as in all things else, money is the grand primary consideration.

Themistocles, the Athenian general, was of another mind, when he said—" I had rather have a man for my daughter with-

" out money, than money without a man."

161. Written down heir?] Who ever remembered a poor man

in his will, so as to make him his heir?

162. Ædiles?) Magistrates in Rome, whose office it wasto overfee the repairs of the public buildings and temples—also the streets and conduits—to look to weights and measures—to regulate the price of corn and victuals—also to provide for solemn funerals and plays.

This officer was fometimes a fenator, who was called Curulis, a sellâ curuli, a chair of state made of ivory, carved, and placed, in curru, in a chariot, in which the head officers of Rome were

wont to be carried into council.

But there were meaner officers called Ædiles, with a similar jurisdiction in the country towns, to inspect and correct abuses in weights and measures, and the like. See Sat. x. 101—2.

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To the bags of a girl? what poor man written down heir? When is he in counsel with Ædiles? in a formed

body,

The mean Romans ought long ago to have migrated. THEY DO NOT EASILY EMERGE, TO WHOSE VIR-TUES A NARROW (hard to them is 165 FORTUNE IS A HINDRANCE; but at Rome more The endeavour: a miserable lodging at a great price,

at a great price

When, fays Umbritius, it a poor man ever confulted by one of the magistrates?—his advice is looked upon as not worth having much less can he ever hope to be a magistrate himself, however deserving or fit for it.

--- In a formed body.) Agmine facto—i. e. collected together in one body, as we fay. So Virg. Georg. iv. r67, of the bees flying out in a swarm against the drones. And again, An. i. 86, of the winds rushing forth together from the cave of Æolus.

163. Long ago.) Alluding to the fedition and the defection of the Plebeians, called here tenues Quirites—when oppressed by the nobles and fenators, they gathered together, left Rome, and retired to the Mons Sacer, an hill near the city confecrated to Jupiter, and talked of going to lettle elfewhere; but the famous apologue of Menenius Agrippa, of the belly and the members, prevailed on them to return. This happened about 500 years before Jurenal was born. See An. Un. Hilt. vol. xi. 383, 403.

- Ought to have migrated.) To have persisted in their intention of leaving Rome, and of going to some other part, where they could have maintained their independency. See before, I. 60,

Quirites.

164. Easily emerge.) Out of obscurity and contempt.

- Whose virtues, &c.) The exercise of whose faculties and good qualities is cramped and hindered by the narrowness of their circumstances: and, indeed, poverty will always prevent respect, and be an obstacle to merit, however great it may be. So Hor. Sat. v. Lib. ii. 1. 8.

-Atqui Et genus & virtus, nisi cum re-vilior alga est. But high descent and meritorious deeds, Unblest with wealth, are viler than sea-weeds. Francis.

166. The endeavour.) But to them-illis-to those who have

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Servorum ventres, & frugi cœnula magno. Fictilibus cœnare pudet, quod turpe negavit Translatus subitò ad Marsos, mensamque Sabellam, Contentusque illic Veneto, duroque cucullo.

Pars magna Italiæ est, si verum admittimus, in qui Nemo togam fumit, nisi mortuus. Ipsa dierum

small incomes, the endeavouring to emerge from contempt, is more difficult at Rome than in any other place; because, their lit tle is, as it were, made less, by the excessive dearness of even com. mon necessaries,—a shabby lodging, for instance; maintenance of flaves, whose food is but coarse; a small meal for one's felf; how. ever frugal—all these are at an exorbitant price.

168. It shameth. &c.) Luxury and expence are now got to such an height, that a man would be ashamed to have earthen ware at

his table.

- Which he denied, &c.) The poet is here supposed to allude to Curius Dentatus, who conquered the Samnites, and the Marsi, and reduced the Sabellans (descendants of the Sabines) into obedience to the Romans. When the Samnite ambassadors came to him to treat about a league with the Romans, they found him among the Marsi, sitting on a wooden feat near the fire, dresfing his own dinner, which confifted of a few roots, in an earther veffel, and offered him large fums of money—but he dismissed them, faying, " I had rather command the rich, than be rich my-" felf; tell your countrymen, that they will find it as hard to cor-" rupt as to conquer me."

Curius Dentatus was at that time conful, with P. Corn. Rufinus, and was a man of great probity, and who, without any vanity-or oftentation, lived in that voluntary poverty, and unaffected contempt of riches, which the philosophers of those times were wont to recommend. He might, therefore, well be thought to deny, that the use of earthen ware was difgraceful, any more than of the homely and coarse cloathing of these people, which he was

content to wear. See Ant. Univ. Hift. vol. xii. p. 139.

But, among commentators, there are those, who, instead of regavit, are for reading negabit—not confining the fentiments to any particular person, but as to be understood in a general sense, as thus—However it may be reckoned diffraceful, at Rome, to ule carthen ware at table, yet he who should suddenly be conveyed from thence to the Marsi, and behold their plain and frugal manner of living, as well as that of their neighbours the Sabellans, will deny that there is any shame or disgrace in the use of earthen-ware at

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tead of nents to enfe, as to use ed from nner of ll deny ware at the bellies of fervants, and a little frugal fupper at a great price.

to be difgraceful, [the Sabellan table, Who was translated suddenly to the Marsi, and to And there was content with a Venetian and coarse hood.

There is a great part of Italy, if we admit the truth, Nobody takes the gown unless dead. The solemnity itself of

meals, or of wearing garments of coarse materials.

This is giving a good fense to the passage—but as Juvenal is so frequent in illustrating his meaning, from the examples of great and good men who lived in past times, and as negavit is the reading of the copies, I should rather think that the first interpretation is what the poet meant.

169. Translated suddenly.) On being chosen consul, he was immediately ordered into Samnium, where he and his colleague acted separately, each at the head of a consular army. The Marsi lay between the Sabelli and the Samnites.

170. A Venetian and coarse hood.) Venetus-a-um, of Venice—dyed in a Venice blue, as the garments worn by common soldiers and sailors were. Ainsw. This colour is said to be first used by the Venetian sishermen.

The cucullus was a cowl, or hood, made of very harsh and coarse cloth, which was to pull over the head, in order to keep off the rain.

172. Unless dead. It was a custom among the Romans to put a gown on the corpse when they carired it forth to burial. In many parts of Italy, where they lived in rustic simplicity, they went dreffed in the tunica, or jacket, never wearing the toga, the ordinary habit of the men at Rome, all their life time. Umbritius means to prove what he had before afferted (1 165—7.) that one might live in other places, at much less expence than at Rome. Here he is instancing in the article of dress.

172. The folemnity, &c.) The dies festi—were holidays, or festivals, observed on some joyful occasions; when people dressed in their best apparel, and assembled at plays and shews.

Majestas, tandèmque redit ad pulpita notum
Exodium, cùm personæ pallentis hiatum
175
In gremio matris formidat rusticus infans:

Æquales habitus illic, similemque videbis
Orchestram, & populum: clari velamen honoris,
Sufficiunt tunicæ summis Ædilibus albæ.
Hic ultra vires habitûs nitor: hic aliquid plus
Quam satis est; interdum aliena sumiturarca.
Commune id vitium est: hic vivimus ambitiosa
Paupertate omnes: quid te moror? Omnia Romæ

173—4. Agraffy theatre.] He here gives an idea of the antient simplicity which was still observed in many parts of Italy, where, on these occasions, they were not at the expence of theatres built with wood or stone, but with turves dug from the soil, and heaped one upon another, by way of seats for the spectators. See Virg. Æn. v. 286——90.

174. A known farce.] Exodium (from Gr. 250005, exitus) was, a farce, or interlude. at the end of a tragedy, exhibited to make the people laugh. Notum exodium fignifies fome well known, favourite piece of this fort, which had been often represented.

Stage.] So pulpitum fignifies, i. e. that part of the the-

atre where the actors recited their parts.

175. The gaping pale looking mask.] Persona—a false sace, vizard, or mask, which the actors work over their face;—they were paintful over with a pale siesh colour, and the mouth was very wide open, that the personner might speak through it the more easily. Their appearance must have been very hideons, and may will be supposed to affright little children. A sigure with one of these masks on may be seen in Holyday, p. 55. col. 2. Also in the copper-plate, sacing the title, of the ingenious Mr. Colman's translation of Terence. See also Juv. edit. Casaubon, p. 73.

177. Habits are equal there.] All dress alike there; no finical distinctions of dress are to be found among such simple people:

178. The orchestra, &c. Among the Greeks, this was in the middle of the theatre, where the Chorus danced. But, among the Romans, it was the space between the stage and the common seats, where the nobles and senators sat.

No distinction of this fort was made, at those rustic theatres; be

tween the gentry and the common peoples

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estal days, if at any time it is celebrated in a grassy heatre, and at length a known farce returns to the stage,

When the gaping of the pale-looking mask 175 The rustic infant in its mother's bosom dreads:
Habits are equal there, and there alike you will see The orchestra and people: the cloathing of bright

White tunics, fuffice for the chief Ædiles.

Here is a finery of dress beyond ability: here is fomething more 180 [chest; Than enough: sometimes it is taken from another's That vice is common. Here we all live in ambitious Poverty:—why do I detain you? All things at Rome

178. The cloathing of bright honour.] The chief magistrates of these country places, did not wear, as at Rome, fine robes decked with purple; but were content to appear in tunics, or jackets. white and plain, even when they gave or presided at these assemblies. See Ainsw. Tunica, No. 1, letter b, under which this passage is quoted.

179. Ædiles.] See before, l. 162, and note.

180. Here, &c.] Here at Rome people dress beyond what they can afford.

180—1. Something more than enough.] More than is sufficient for the purpose of any man's station, be it what it may—in short, people seem to aim at nothing but useless gawdy show.

181. Sometimes it is taken, &c.] This superfluity in dress is sometimes at other people's expence: either these sine people borrow money to pay for their extravagant dress, which they never repay; or they never pay for them at all—which, by the way, is a vice common among such people.

182—3. Ambitious poverty.] Our poverty, though very great, is not lowly and humble, content with husbanding, and being frugal of the little we have, and with appearing what we really are but it makes us ambitious of appearing what we are not, of living like men of fortune, and thus disguising our real situation from the world. This is at the root of that dishonesty, before mentioned, so common now-a-days, of borrowing money, or contracting debts, which we never mean to ray. See 1. 181.

183. Why do I detain you? ] Quid te moror? So Hor. Sat. Lib. i. 1. 14, 15.

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Cum pretio. Quid das, ut Cossum aliquando salutes? Ut te respiciat clauso Veiento labello? Ille metit barbam, crinem hic deponit amati: Plena domus libis venalibus: accipe, & illud Fermentum tibi habe: præstare tributa clientes Cogimur, & cultis augere peculia servis.

Quis timet, aut timuit gelidà Præneste ruinam;

## -Ne te morer audi

Quo rem deducam——
This is a fort of phrase like our "In short not to keep you too long."

184. With a price.] Every thing is dear at Rome; nothing is

to be had without paying for it—viz. extravagantly. See 1. 166—7.

— What give you, &c.) What does it cost you to bribe the fervants of Cossus, that you may get admittance? Cossus was some wealthy person, much courted for his riches. Here it seems to mean any such great and opulent person.

185. Veiento.) Some other proud nobleman, hard of access, who, though suitors were sometimes with difficulty admitted to him, feldom condescended to speak to them.—Hence Umbritius describes him—presso labello. Yet even to get at the favour of a look only, it cost money in bribes to the servants for admittance.

186. One shaves the beard.) On the day when they first shaved their beard, they were no longer reckoned youths, but men. A festival was observed on the occasion, among the richer sort, on which presents were made: and the misery was, that the poor were expected to send some present, on pain of sorfeiting the savour of the great man. But the poet has a meaning here, which may be gathered from the next note, and from the word amati, at the end of this line.

Another deposits the hair.] It was usual for great men to cut off the hair of their minions, deposit it in a box, and confecrate it to some deity. On this occasion, too, presents were made, It was, indeed, customary for all the Romans to poll their heads at the age of puberty.

Umbritius still is carrying on his design of lashing the vices of the great and of setting forth the wretchedness of the poor—q.d. A great man can't shave his minion for the first time, or poll his head, but presents are expected on the occasion from his poor clients, ill as they can afford them, and presently there's a

house full of cakes sent in, as offerings to the favourite."
187. Venal cakes.) These were made of honey, meal, and oil,

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Are with a price. What give you that sometimes you may salute Cossus?

That Veiento may look on you with shut lip? 185 One shaves the beard, another deposits the hair of a favourite;

The house is full of venal cakes: take, and that Leaven have to thyself: we clients to pay tributes Are compelled, and to augment the wealth of spruce servants.

Who fears, or hath feared the fall of a house in cold Præneste,

and sent, as presents or offerings, from the poorer to the richer fort of people, on their birth-days (hence some read here libis genialibus) and on other festal occasions. They came in such numbers as to be an object of prosit, insomuch that the new-trimmed savourite slave, to whom they were presented, sold them for some considerable sum. Hence the text says—libis venalibus.

187. Take, &c.] The language here is metaphorical; cakes have just been mentioned, which were leavened, or fermented, in order to make them light. Umbritius is supposed, from this, to use the word fermentum, as applicable to the ideas of anger and indignation, which ferment, or raise the mind into a state of fermentation.

Accipe—" there," fays Umbritius, " take this matter of in"dignation, let it work within your mind as it does in mine, that
"the poor clients of great men are obliged, even on the most tri"vial, and most infamous occasions, to pay a tribute towards the
"emolument of their fervants, on pain and peril, if they do it
"not, of incurring their displeasure, and being shut out of their
"doors."

By cultis fervis, the poet means to mark those particular slaves of great men, whose spruce and gay apparel bespake their situation as favourites; and, indeed, the word cultis may very principally allude to this last circumstance—For the verb colo not only signifies to trim, deck, or adorn, but also to love, to favour, to be attached to. See Ainsw.

Peculia seems, here, to imply what we call-vails.

Rome. It stood on a hill, and the waters near it were remarkably cold; from which circumstance, as well as its high situation, it was called gelida Præneste. Virg. Æn. vii. 682.

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Aut positis nemorosa inter juga Vossiniis, aut Simplicibus Gabiis, aut proni Tiburis arce? Nos urbem colimus tenui tibicine sultam Magna parte sui: nam sic labentibus obstat Villicus, & veteris rimæ contexit hiatum:

Securos pendente jubet dormire ruina.

Vivendum est illic, ubi nulla incendia, nulli
Nocte metus: jam poscit aquam, jam frivola transfert Ucalegon: tabulata tibi jam tertia sumant:

Tu nescis; nam si gradibus trepidatur ab imis, 200

191. Volsinium.] A town in Tuscany, the situation of which

was pleafant and retired.'

192. Simple Gabii.] A town of the Volscians, about ten miles from Rome; it was called Simple, because deceived into a surrender to Tarquin the Proud, when he could not take it by force; or perhaps from the simple and unornamented appearance of the houses.

The tower of prone Tibur.] A pleafant city of Italy, fituate about fixteen miles from Rome, on the river Anio: it stood on a precipice, and had the appearance of hanging over it. Arx fignifies the top, fummit, peak, or ridge of any thing, as of a rock, hill, &c. also a tower, or the like, built upon it.

193. We.] Who live at Rome.

- Propped, &c.] In many parts of it very ruinous, many of the houses only kept from falling, by shores or props set against

them, to prevent their tumbling down.

194. The steward. Villicus—here seems to mean some officer, like a steward or bailiss, whose business it was to overlook these matters; a fort of city-surveyor (see Sat. iv. 77.) who, instead of a thorough repair, only propped the houses, and plaistered up the cracks in their walls, which had been opened by their giving way, so that, though they might, to appearance, be repaired and strong, yet were still in the utmost danger of falling. Villicus may, perhaps, mean, the steward, or bailiss, of the great man who was landlord of these houses: it was the steward's duty to see that repairs were timely and properly done.

of danger, or appear uneasy at our situation, he bids us dismiss our fears, and tells us, that we may sleep in safety, though at the same

time the houses are almost tumbling about our ears,

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Or at Volsinium placed among shady hills, or at Simple Gabii, or at the tower of prone Tibur? We inhabit a city supported by a slender prop In a great part of itself; for thus the steward hinders What is falling, and has covered the gaping of an old chink:

He bids us to fleep fecure, ruin impending.

There one should live, where there are no burnings, no fears

In the night.—Already Ucalegon asks for water, already

Removes his lumber: already thy third floors smoke:
Thou know'st it not: for if they are alarmed from
the lowest steps,

Umbritius urges the multitude of ruinous houses, which threaten the lives of the poor inhabitants, as another reason why he thinks it safest and best to retire from Rome.

197. There one should live, &c.] As a fresh motive for the removal of Umbritius from Rome, he mentions the continual danger of sire, especially to the poor, who being obliged to lodge in the uppermost parts of the houses in which they are inmates, run the risque of being burnt in their beds—for which reason he thought it best to live where there was no danger of house-burning, and nightly alarms arising from such a calamity.

198. Already Ucalegon.] He feems here to allude to Virg. En. ii. 310—12: where he is giving a description of the burning of the city of Troy—

Vulcano superante, domus: jam proximus ardet

Ucalegon.——Some unhappy Ucalegon, fays Umbritius, who fees the ruin of his neighbour's house, and his own on fire, is calling out for water, is removing his wretched furniture (frivola, trifling, frivolous, of little value) to fave it from the slames.

199. The third floors.] Tabulatum, from tabula, a plank, fignifies any thing on which planks are laid—fo the floors of an house.

200. Thou knowest it not. ] You a poor inmate, lodged up in the garret, are, perhaps, fast asleep, and know nothing of the matter: but you are not in the less danger, for if the fire begins

Ultimus ardebit, quem tegula fola tuetur A pluvia; molles ubi reddunt ova columbæ. Lectus erat Codro Procula minor: urceoli fex Ornamentum abaci; necnon & parvulus infra [20] Cantharus, & recubans fub eodem marmore Chiron, Jamque vetus Græcos fervabat eista libellos, Et divina Opici rodebant carmina mures. Nil habuit Codrus: quis enim negat? & tamen illud Perdidit infelix totum nil: ultimus autem

below, it will certainly reach upwards to the top of the house.

zoo. If they are alarmed.] Trepidatur—imperf. (like concurritur, Hor. Sat. i. 1. 7.) if they tremble, are in an uproar, (AINSW.) from the alarm of fire.

From the lowest steps.] Gradus is a step or stair of an house imis gradibus, then, must denote the bottom of the stairs, and

fignify what we call the ground-floor.

201. The highest.] Ultimus, i. e. gradus, the last stair from the ground, which ends at the garret, or cock-lost (as we call it)—the wretched abode of the poor. This will be reached by the ascending stames, when the lower part of the house is consumed.

The roof.) Tegula, lit. fignifies a tile—a tego, quod te

gat ades -hence it stands for the roof of a house.

202. Where the foft pigeons.] The plumage of doves and pigeons is remarkably foft. Perhaps molles, here, has the fense of gentle, tame; for this fort love to lay their eggs and breed in the roofs of buildings.

203. Codrus had a bed, &c.) Umbritius still continues to set forth the calamities of the poor, and shews, that under such a calamity as is above mentioned, they have none to relieve or pity

them.

Codrus, some poor poet—perhaps he that is mentioned, Sat. it

l. 2, which fee, and the note.

The furniture of his house consisted of a wretched bed, which was less or shorter than his wife Procula, who is supposed to have been a very little woman. Minor signifies less in any kind, whether in length, breadth or height.

- Six little pitchers.] Urceoli (dim. of urceus) little water-

pitchers made of clay, and formed on the potter's wheel.

Institui, currente rota cur urceus exit?

Hor. ad Pif. I. 21-2:

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The highest will burn, which the roof alone defends from the rain: where the foft pigeons lay their eggs.

Codrushadabedless than Procula: six little pitchers The ornament of his cupboard; also, underneath, a

fmall

Jug, and a Chiron reclining under the same marble. 205 And now an old chest preserved his Greek books, And barbarous mice were gnawing divine verses. Nothing had Codrus—who for sooth denies it? and

yet that fame
All that nothing unhappy he loft. But the utmost

204.—5 A fmall jug.] Cantharus—a fort of drinking veffel, with an handle to it—Attrita pendebat cantharus ansa.—Virg. Ecl. vi. 17.

205. A Chiron reclining, &c.] A figure of Chiron the centaur in a reclining posture under the same marble, i. e. under the marble slab, of which the cupboard was formed, perhaps by way of

support to it.

Some suppose Umbritius to mean, by sub eodem marmore, that this was a shabby sigure of Chiron made of the same materials with the cantharus—viz, of clay—which he jeeringly expresses by marmore, for of this images were usually made.

206. An old cheft, &c.] This is another instance of the poverty of Codrus—he had no book-case, or library, but only a few

Greek books in an old worm-eaten wooden chest.

207. Barbarous mice, &c.] Opicus is a word taken from the Opici, an antient, rude, and barbarous people of Italy. Hence the adjective opicus, fignifies barbarous, rude, unlearned.—The poet, therefore, humourously calls the mice opici, as having so little respect for learning, that they gnawed the divine poems, perhaps even of Homer himself, which might have been treasured up, with others, in the chest of poor Codrus. See opicus used in the above sense, Sat. vi. 454.

Some suppose opici to be applied to mice, from Gr. onn. a ca-

vern-alluding to the holes in which they hide themselves.

208. Who denies it?] By this, it should appear, that the Codrus mentioned here, and in Sat. i. l. 2. are the same person, whose poverty was so great, and so well known, as to be proverbial. See note, Sat. i. l. 2.

209—10. The utmost addition, &c.] Ultimus cumulus—the utmost height—the top—of his unhappiness—as the French fay—Le comble de son malheur—The French word comble eviden ly comes from Lat. cumulus, which signifies, in this connection, that which is over and above measure—the heaping of any measure—

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Sat. i.

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Ærumnæ cumulus, quòd nudum, & frusta roganten Nemo cibo, nemo hospitio, tectoque juvabit.

Si magna Asturii cecidit domus: horrida mater, Pullati proceres, differt vadimonia Prætor: Tune gemimus casus urbis, tune odimus ignem:

Ardet adhuc—& jam accurrit, qui marmora donet, Conferat impensas: hic nuda & candida signa; 216 Hic aliquid præclarum Euphranoris, & Polycleti;

when the measure is full to the brim, and then more put on till it stands on an heap above, at last it comes to a point, and will hold no more. Boyer explains comble to mean—Ce qui peut tenir par dessu une mesure déja pleine. We speak of accumulated as fliction, the height of sorrow, the completion of missortune, the sinishing stroke, and the like, but are not possessed of any English, phrase, which litterally expresses the Latin ultimus cumulus, or the French comble du malheur.

210. Naked.] Having lost the few clothes he had by the fire.

Scraps] Frusta—broken victuals, as we say.—In this

sense the word is used, Sat. xiv. 128.

211. With entertainment.] So hospitium seems to mean here, and is to be understood in the sense of hospitality, friendly or charitable reception and entertainment:—fome render it lodging,—but this is implied by the next word.

And a house. Nobody would take him into their house, that he might find a place where to lay his head secure from the

inclemency of the weather.

Having shewn the miserable estate of the poor, if burnt out of house and home, as we say, Umbritius proceeds to exhibit a strong contrast, by stating the condition of a rich man under such a calamity—by this he carries on his main design of setting forth the abominable partiality for the rich, and the wicked contempt and neglect of the poor.

1212. Afturius.] Perhaps this may mean the same person as is spoken of, l. 29. by the name of Artureus. However, this name may stand for any rich man, who, like Asturius, was ad-

mired and courted for his riches.

- Hath fallen.] A prey to the flames - hath been burnt down:

The mother is ghaftly.] Mater may here mean the city itfelf.—All Rome is in a state of disorder and lamentation, and puts on a ghastly appearance, as in some public calamity—Or, he matrons of Rome, with torn garments and dishevelled hair, ppear in all the horrid signs of woe. See Virg. Æn. ii. 1. 489:

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Addition to his affliction was, that, naked, and began ging scraps, Nobody will help him with food, nobody with en-

tertainment, and a house.

If the great house of Asturius hath fallen; the mother is ghaftly,

The nobles fadly clothed: the Prætor defers recogniwe hate fire: Then we lament the misfortunes of the city; then It burns yet—and now runs one who can present

marbles, Can contribute expences: another naked and white statues,

Another fomething famous of Euphranor and Po-

213. The nobles sadly clothed. Pullati-elad in fad-coloured apparel, as if in mourning.

The judge adjourns his court, and - The Prætor, &c.) respites the pledges, or bonds, for the suitor's appearance, to a future day.

214. Then we lament, &c.] Then we lament the accidents to which the city is liable—particularly the loss of so noble an edifice as the house of Asturius, as if the whole city was involved in the misfortune.

- We hate fire.] We can't bear the very mention of fire. It was customary for mourners to have no fire in their houses.— Perhaps this may be meant.

215. It burns yet.] i. e. While the house is still on fire, before the flames have quite confumed it.

- And now runs one, &c.] Some officious flatterer of Asturius loses no time to improve his own interest in the great man's favour, but hastens to offer his services before the fire has done fmoaking, and to let him know, that he has marble of various kinds, which he wishes to present him with, for the rebuilding the

house. 216. Can contribute expences. ] i. e. Can contribute towards the expence of repairing the damage, by prelenting a large quantity of this fine marble, which was a very expensive article.

- Another, &c.] Of the same stamp—as one furnishes marble to rebuild the outlide of the house, another presents ornaments for the infide—fuch as Grecian statues, which were usually naked, and made of the finest white marble.

217. Another fomething famous, &c.] Some famous works of Euphranor and Polycletus, two eminent Grecian statuaries:

Phæcasianorum vetera ornamenta deorum; Hic libros dabit, & forulos, mediamque Minervam; Hic modium argenti: meliora, ac plura reponit 220 Persicus orborum lautissimus, & meritò jam Suspectus, tanquam ipse suas incenderet ædes.

Si potes avelli Circenfibus, optima Soræ, Aut Fabrateriæ domus, aut Frusinone paratur, Quanti nunc tenebras unum conducis in annum: 225

218. Of Phacasian gods.] The antient images of the Grecian deities were called Phacasian, from painages, calceus albus; because they were represented with white sandals:—probably the statues, here mentioned, had been ornaments in Grecian temples.

219. Minerva to the waist.] Probably this means a bust of Minerva, consisting of the head and part of the body down to the middle.

Pallas to the breast. DRYDEN.

Grangius observes, that they had their imagines aut integra, aut dimidiate—of which latter fort was this image of Minerva.

Britannicus expounds mediam Minervam—" Statuam Minerva " in medio reponendam, ad exornandam bibliothecam"—" A statue of Minerva to be placed in the middle, by way of ornamenting his library."

220. Abushel of silver.] A large quantity—a definite for an indefinite—as we fay—" Such a one is worth a bushel of money"—So the French fay—un boisseau d'ecus. Argenti, here, may either mean silver to be made into plate, or silver plate already made, or it may signify money. Either of these senses answers the poet's design, in setting forth the attention, kindness, and liberality shewn to the rich, and forms a striking contrast to the want of all these towards the poor.

Persian, and one of the foreigners, who came and enriched himfelf at Rome (see 1. 72.) or so called on account of his resembling the Persians in splendor and magnificence.

—— The most splendid of destitutes.] Orbus means one that is deprived of any thing that is dear, necessary, or useful—as children of their parents—men of their friends—or of their substance and property, as Asturius, who had lost his house, and every thing in it by fire. But; as the poet humourously styles him, he was the most splendid and sumptuous of all sufferers, for he replaced and repaired his loss, with very considerable gain and advantage, from the contributions which were made towards the rebuilding and furnishing his hause, with more and better (meliora & plura) material

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The antient ornaments of Phæcasian gods.

This man will give books, and book-cases, and Minerva down to the waist.

Another a bushel of filver: better and more things doth

The Persian, the most splendid of destitutes lay up, and now deservedly

Suspected, as if he had himself set fire to his own house. Could you be plucked away from the Circenses, a most excellent house

At Sora, or Fabrateria, or Frusino, is gotten

At the price for which you now hire darkness for one
year.

225

als for both, than those which he had lost.

The contrast to the situation of poor Codrus is finely kept up, as well as the poet's design of exposing the monstrous partiality which was shewn to riches.

221-2. Now deservedly suspected.] See Martial, Epigr. 52. Lib. iii.

The fatire upon the venality, felf-interestedness, and mercenary views of those who paid their court to the rich and great, is here greatly heightened, by supposing them so notorious, as to encourage Asturius to set his own house on sire, on the presumption that he should be a gainer by the presents which would be made him from those who expected, in their turn, to be richly repaid by the entertainments he would give them during his life, and, at his death, by the legacies he might leave them in his will. Such were called Captatores. See Sat. 10, 202. Hor. Lib. ii. Sat. 5. 1. 57.

As for poor Codrus, he was left to starve; nobody could expect any thing from him, either living or dying, so he was forsaken of all—orborum mistrimus—whereas, Asturius was, as the poet calls him—orborum lautissimus.

223. The Circenses.] The Circensian games—so called because exhibited in the Circus. See Kennet. Ant. book, 5, part 2. chap. ii. These shews were favourite amusements, and therefore the Romans could hardly be prevailed on, to absent themselves from them—Hence he says, Si potes avelli.

224. Sora, &c.] These were pleasant towns in Campania, where, says Umbritius to Juvenal, a very good house and little garden is purchased (paratur) for the same price (quanti) as you now, in these dear times, hire (conducis) a wretched, dark dog-hole (tenebras) at Rome for a single year.

Hortulus hic, puteusque brevis, nec reste movendus, In tenues plantas facili dissunditur haustu. Vive bidentis amans, & culti villicus horti, Unde epulum possis centum dare Pythagoræis. Est aliquid quocunque loco, quocunque recessu, 230 Unius sese dominum fecisse lacertæ.

Plurimus hîc æger moritur vigilando (sed illum Languorem peperit cibus impersectus, & hærens Ardenti stomacho) nam quæ meritoria somnum Admittunt? magnis opibus dormitur in urbe. 235

there is no occasion for a rope for letting down a bucket to fetch up the water; the garden may be watered with the greatest ease by merely dipping, and thus, facili haustu, with an easy drawing up by the hand, your plants be refreshed. This was no small acquisition in Italy, where, in many parts, it seldom rains.

your little foot of ground.—The bidens, or fork of two prongs, was used in husbandry—here, by met, it is put for husbandry itself.

229. An hundred Pythagoreans. Pythagoras taught his disciples

to abstain from flesh, and to live on vegetables.

231. Of one lizard. The green lizard is very plentiful in Italy, as in all warm climates, and is very fond of living in gardens, and among the leaves of trees and shrubs.

## Dimovêre lacertæ—

Hor. Lib. i, Od. xxiii. 1. 7-8.

The poet means, that wherever a man may be placed, or wherever retired from the rest of the world, it is no small privilege to be able to call one's self master of a little spot of ground of one's own, however small it may be, though it were no bigger than to contain one poor lizard: This seems a proverbial or sigurative kind of expression.

232. With watching.] With being kept awake. Another inconvenience of living in Rome, is, the perpetual noise in the dreets, which is occasioned by the carriages passing at all hours, so as to prevent one's sleeping. This, to people who are sick, is a

deadly evil.

232-3. But that languor, &c.] q. d. Though, by the way,

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Here is a little garden, and a shallow well, not to be drawn by a rope,

t is poured with an eafy draught on the small plants. Live fond of the fork, and the farmer of a cultivated

garden, [Pythagoreans. Whence you may give a feast to an hundred it is something in any place, in any retirement, 230 To have made one's felf master of one lizard.

Here many a fick man dies with watching (but that Languor food hath produced, imperfect, and sticking Totheburning stomach) for what hired lodgings admit Sleep?—With great wealthone sleeps in the city. 235

it must be admitted, that the weak, languishing, and sleepless state, in which many of these are, they first bring upon themselves, by their own intemperance, and therefore their deaths are not wholly to be set down to the account of the noise by which they are kept awake, however this may help to finish them.

and lying hard at the stomach—hærens, adhering, as it were, to the coats of the stomach, so as not to pass, but to ferment, and to occasion a burning sensation.—This seems to be a description of what we call the heart-burn (Gr. nago adjua), which arises from indigestion, and is so painful and troublesome as to prevent sleep; it is attended with risings of sour & sharp sumes from the stomach into the

throat; which occasion a lenfation almost like that of scalding water. 234. For what hired lodgings, &c. ] The nam, here, seems to join this sentence to vigilando, l. 232. I therefore have ventured to put the intermediate words in a parenthesis, which, as they are rather digressive, makes the sense of the passage more easy understood.

Meritorium—a merendo—locus qui mercede locatur, fignifies any place or house that is hired.—Such, in the city of Rome, were mostly, as we may gather from this passage, in the noisy part of the town, in apartments next to the street, so not very friendly to repose.

235. With great wealth.] Dormitur is here used impersonally, like trepidatur, l. 200.—None, but the rich can afford to live in houses which are spacious enough to have bed-chambers remote from the noise in the streets— those who, therefore, would sleep in Rome, must be at a great expence, which none but the opulant can afford.

Inde caput morbi: rhedarum transitus arcto Vicorum inslexu, & stantis convicia mandræ Eripiunt somnum Druso, vitulisque marinis. Si vocat ossicium, turba cedente vehetur Dives, & ingenti curret super ora Liburno, 240 Atque obiter leget, aut scribet, aut dormiet intus; Namque facit somnum clausa lectica fenestra. Ante tamen veniet: nobis properantibus obstat Unda prior, magno populus premit agmine lumbos Qui sequitur: ferit hic cubito, ferit assere duro 245

236. Thence the fource, &c.] One great cause of the malady complained of (morbi, i. e. vigilandi, l. 232.) must be attributed to the narrowness of the streets and turnings, so that the carriages must not only pass very near the houses, but occasion frequent stoppage; the consequence of which is, that there are perpetual noisy disputes, quarrels, and abuse, (convicia) among the drivers, Rheda signifies any carriage drawn by horses, &c.

237. Of the flanding team.] Mandra fignifies, literally, a hovel for cattle, but by meton, a company or team of horses, oxen, mules, or any beasts of burden—these are here supposed standing still, and not able to go on, by reason of meeting others in a narrow pass; hence the bickerings, scoldings, and abusive language, which the

drivers bestow on each other, for stopping the way,

238. Drusus.] Some person remarkable for drowsiness.

Sea-calves.] These are remarkable sluggish and drowfy; they will lay themselves on the shore to sleep, in which situation they are found, and thus easily taken.

Sternunt se somno diverse in littore phoce.

VIRG. Geor. iv. 432.

239. If business calls.] Umbritius having shewn the advantages of the rich, in being able to afford themselves quiet repose notwithstanding the constant noises in the city, which break the rest of the poorer fort, now proceeds to observe the advantages with which the opulent can travel along the crowded streets, where the poorer fort are inconvenienced beyond measure.

Si vocat officium—if business, either public or private, calls the sich man forth, the crowd makes way for him as he is carried along

in his litter.

240. Pass swiftly, &c.] Curret—lit.—will run—while the common passengers can hardly get along for the crowds of people,

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Thence the fource of the disease: the passing of carriages in the narrow Istanding team, Turning of the streets, and the foul language of the Take away fleep from Drusus, and from sea-calves. If business calls, the crowd giving way, the rich man with a huge Liburnian. 240 Carried along, and will pass swiftly above their faces And in the way he will read, or write, or sleep within; For a litter with the window shut causeth sleep. But he will come before us: us hastening the crowd before a large Obstructs: the people who follow press the loins with Concourfe: one strikes with the elbow, another strikes with a large

the rich man passes on without the least impediment, being exalted above the heads of the people, in his litter, which is elevated on the shoulders of tall and stout Liburnian bearers.

The word ora, properly means faces or countenances—the fuper ora may denote his being carried above the faces of the crowd,

which are turned upwards to look at him as he passes.

— A buge Liburnian.] The chairmen at Rome, commonly came from Liburnia, a part of Illyria, between Istria and Dalma-

They were remarkably tall and flout.

241. Read, write-fleep.] He is carried on with fo much eafe to himself that he can amuse himself with reading—employ himself in writing—or if he has a mind to take a nap, has only to thut up the window of his litter, and he will be foon composed to sleep. All this he may do—obiter—in going along—En chemin faifant—en passant, as the French say.

243. But he will come before us.] He will lose no time by all this, for, however he may employ himself in his way, he will be fure to arrive before us foot-passengers, at the place he is going to.

- Us hastening.] Whatever hurry we may be in, or whatever halte we wish to make, we are sure to be obstructed—the crowd that is before us, in multitude and turbulence, like waves, closes in upon us, as foon as the great man, whom they made way for, is passed, so that we can hardly get along at all.

244. The people who follow, &c.] As the crowd which is before us stops up our way, that which is behind presses upon ourbacks.

to that we can hardly stir either backward or forward.

245. One strikes with his elhow. To jostle us out of his way.

Alter; at hic tignum capiti incutit, ille metretam. Pinguia crura luto; planta mox undique magna Calcor, & in digito clavus mihi militis hæret.

Nonne vides quanto celebretur sportula sumo? Centum convivæ; sequitur sua quemque culina: 250 Corbulo vix serret tot vasa ingentia, tot res, Impositas capiti, quot recto vertice portat

245—6. Another—with a hard joist.] Which he is carrying along, and runs it against us. After signifies a pole or piece of wood, also the joist of a house; which, from the next word, we may suppose to be meant here, at least, some piece of timber for building, which, being carried along in the crowd, must strike those who are not aware of it, and who stand in the way.

Some understand affer in this place to mean a pole of some lit-

ter that is passing along—a chair-pole as we should call it.

246. Drives a beam, &c.] Another is carrying tignum, a beam or rafter, or some other large piece of wood used in building, which, being carried on the shoulder, has the end level with the heads of those it meets with in its way, and must instict a very severe blow.

—— A tub.] Metreta—fignifies a cask of a certain measure, which, in being carried thro' the crowd, will strike and hurt those who don't avoid it.

247. Thick with mud.] Bespattered with the mire of the freets, which is kicked up by such a number of people upon each

other.

247—8. On all sides, &c.] I can hardly turn myself, but some heavy, splay-stooted fellow tramples upon my feet; and at tast some soldier's hob-nail runs into my toe. The soldiers wore a fort of harness on their feet and legs, called caliga, which was stuck full of large nails. See Sat. xvi. 24—5.

Such are the inconveniencies which the common fort of people

meet with in walking the streets of Rome.

249. Do you not see. &c.] Umbritius proceeds to enumerate further inconveniences, and dangers, which attend passengers in the streets of Rome.

Some understand sumo, here, in a sigurative sense—q, d. With how much bustle—with what crowds of people, like clouds of smoke, is the sportula frequented? Others think it alludes to the smoke of the chasing-dishes of hot coals which were put under the victuals, to keep them warm as they were carried along the street; this, from the number, must have been very offensive.

The sportula.] Of this, see Sat. i. 95, note. But from

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Joist, but another drives a beam against one's head, another a tub. [a great foot The legs thick with mud: presently, on all sides, with I'mtroddenon, and the nail of a soldier sticks in my toe. Do not you see with how much smoke the sportula

is frequented?

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An hundred guests: his own kitchen follows every one:

Corbulo could hardly bear fo many immense vessels, fo many things

Put on his head, as, with an upright top, an unhappy little

the circumstances which are spoken of the next sour lines of this passage, it should seem, that the sportula mentioned here, was of another kind than the usual poor dole-basket. Here are an hundred guests invited to partake of it, and each has such a share distributed to him as to be very considerable.

250. His awn kitchen follows.] Each of the hundred sharers of this sportula had a slave, who, with a chasing-dish of coals on his head, on which the victuals were put to keep them hot, followed his master along the street homewards: so that the whole made a

long procession.

Culina denotes a place where victuals are cooked; and as the flaves followed their mafters with vessels of fire placed under the dishes so as to keep them warm, and, in a manner to dress them as they went along, each of these might be looked upon as a move-tile or travelling kitchen; so that the masters might be said to be solved each by his own kitchen.

251. Corbulo.) A remarkable strong and valiant man in the time of Nero. Tacitus says of him—Corpore ingens erat &

supra experientiam sapientiamque erat validus.

252. An upright top.] The top of the head, on which the vessels of fire and provisions were carried, must be quite upright, not bending or stooping, lest the soup, or sauce, which they contained, should be spilt as they went along, or vessels and all slide off. The tot vasa ingentia, and tot res—shew that the sportula, above mentioned, was of a magnificent kind, more like the splendor of a coma recta—a set and full supper, than the scanty distribution of a dole-basket.

252—3. Unhappy little flave.) Who was hardly equal to the burthen which he was obliged to carry, in so uncasy a situation, as not daring to stir his head.

Servulus infelix; & cursu ventilat ignem.
Scinduntur tunicæ sartæ: modò longa coruscat
Sarraco veniente abies, atque altera pinum
Plaustra vehunt, nutant altè, populoque minantur.
Nam si procubuit, qui saxa Ligustica portat
Axis, & eversum sudit super agmina montem,
Quid superest de corporibus? quis membra, quis ossa
Invenit? obtritum vulgi perit omne cadaver

260
More animæ. Domus intereà secura patellas
Jam lavat, & bucca foculum excitat, & sonat unchis

253. In running wentilates, &c.] He blew up, or fanned, the fire under the provisions, by the current of air which he excited in hastening on with his load. These processions Umbritius seems to reckon among other causes of the street being crowded, and made

difagreeable and inconvenient for passengers.

254. Botched coats are torn.] Some refer this to the old botched clothes of these poor slaves—but I should rather imagine, that Umbritius here introduces a new circumstance, which relates to the poor in general, whose garments being old, and only hanging together by being botched and mended, are rent and torn off their backs, in getting through the crowd, by the violence of the press, which is increased by the number of masters and servants, who are hurrying along with the contents of the sportula.

A long fir-tree.] Another inconvenience arises from the passing of timber carriages among the people in the streets. Seneca, Epist. xl. Longo vehiculorum ordine, pinus aut abies de-

ferebatur vicis intrementibus.

—— Brandishes.] Corusco signifies to brandish or shake; also neut. to wave to and fro—which must be the case of a long stick, of the end especially, on a carriage. This may be very dangerous if approached too near.

255. The waggon coming. Moving on its way—farracum fignifies a waggon, or wain, for the purpose of carying timber.

256. They nod on high.] These trees being placed high on the carriages, and lying out beyond them at each end, tremble alost, and threaten the destruction of the people.

257. But if the axle, &c.] i. e. If the stone-carriage has over-

turned, by the breaking of the axle-tree.

Liguria, from the quarries of the Apennine mountains.

258. The overturned mountain.] Hyperbole, denoting the immensity of the block of stone.

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Slave carries; and in running ventilates the fire.-Botched coats are torn .- Now a long fir-tree bran-

The waggon coming, and a pine other 255 people Carts carry, they nod ou high, and threaten the But if the axle, which carries the Ligustian stones, Hath fallen down, and hath poured forth the over-

turned mountain upon the crowd, What remains of their bodies? who finds members Bones? every carcafe of the vulgar, ground to powder, perishes fecure now washes In the manner of the foul. Meanwhile, the family The dishes, and raises up a little fire with the cheek; and makes a found with anointed

258. Upon the crowd.] Agmen denotes a troop or company; also a number of people walking together, as in a crowded street.

259. What remains, &c.] If such an immense mass, should, in its fall, light upon any of the people, it must grind them to atoms; no trace of a human body, its limbs or bones, could be found.

261. In the mauner of the foul. i. e.] The particles which composed the body could no more be found, than could the foul which is immortal; both would have feemed to have vanished away, and disappeared together.

Mean while.] Interea-q. d. While the flave is gone to bring home the provisions, and is crushed to pieces, by the fall of a stone-carriage, in his way. See 1. 264-5.

- The family. The fervants of the family, (Comp. l. 264.) fafe at home, and knowing nothing of what had happened, fet about preparing for supper.

262. The dishes.] Patella signifies any fort of dish to hold meat.—One washes and prepares the dishes which are to hold the meat when it arrives.

- Raise up a little fire; Sc. ] Another in order to prepare the fire for warming the water, for bathing before supper, blows it with his mouth. Hence it is faid—bucca foculum excitat—alluding to the diffension of the cheeks in the act of blowing.

262-3. With anointed scrapers.] Strigil—denotes an instrument for scraping the body after bathing—It had some oil put on it to make it flide with less friction over the skin. Scrapers were made Strigilibus, pleno & componit lintea gutto. Hæc inter pueros variè properantur: at ille Jam sedet in ripâ, tetrumque novitius horret 265 Porthmea; nec sperat cœnosi gurgitis alnum Infelix, nec habet quem porrigat ore trientem.

Respice nunc alia, ac diversa pericula noctis: Quod spatium tectis sublimibus, undè cerebrum Testa ferit, quoties rimosa & curta fenestris

of gold, filver, iron, or the like, which, when gathered up, or thrown down together, made a clattering found.

263. Puts together the napkins.] Lintea—linen napkins, or towels, made use of to dry the body after bathing; these he folds

and lays in order.

—— A full cruse.] Gutto—a fort of oil-cruet, with a long and narrow neck, which poured the oil, drop by drop, on the body at ter bathing, and then it was rubbed all over it.

264. These things among the servants, &c.] Each servant, in his department, made all the haste he could, to get things ready, against the supper should arrive.

But he.] Ille—i. e. The fervulus infelix (which we read of, 1. 253.) in his way home, with his load of provisions, is killed by the fall of a b'ock of stone upon him.

265. Sits upon the bank.) Of the river Styx.—By this account of the deceased, it is very clear, that Juvenal was no Epicurean, believing the soul to perish with the body, which some have wrongly inferred, from what he says, 1. 261, more animæ. Comp. Sat. ii. 1. 146—59.

A novice.] Just newly arrived, and now first beholding

fuch a scene.

265—6. The bideous ferryman.] Porthmea—from Gr. 2009 4 2009, a ferryman, one who ferries people over the water. Charon, the fabled ferryman of hell, is here meant.

266. Nor does he hope for the boat, &c.] Alnus properly fignifies an alder-tree; but as the wood of this tree was used in mak-

ing boats, it therefore—by met.—fignifies a boat.

As the poor deceased had died a violent death, and such a one as dissipated all the parts of his body, so as that they could not be collected for burial, he could not pass over the river Styx, but must remain on its banks an hundred years, which was held to be the case of all unburied bodies. See Virg. Æn. vi.—325—29. 365—6. and Hor. Lib. i. Ode xxviii. 35—6. This situation was reckoned very to be unhappy.

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Scrapers, and put together the napkins with a full cruse.

These things amongst the servants are variously hastened: but he 264 [black Now sits on the bank, and, a novice, dreads the Ferryman; nor does he hope for the boat of the muddy gulph,

Wretch [that he is]—nor hath he a farthing which he can reach forth from his mouth. [night: Now confider other, and different dangers of the What space from high roofs, from whence the brain A pot-sherd strikes, as often as, from the windows, cracked and broken

267. Nor hath he a farthing, Sc.] The triens was a very small piece of money—the third part of the As, which was about three farthings of our money. It was a custom among the Greeks, to put a piece of money into the mouth of a dead person, which was supposed to be given to Charon, as his fare, for the passage in his boat, over the river Styx. This unhappy man being killed in the manner he was, could not have this done for him.

Though Juvenal certainly believed a future state of rewards and punishments (see Sat. ii. l. 153.) yet he certainly means here, as he does elsewhere, to ridicule the idle and foolish superstitions, which the Romans had adopted from the Greeks, upon those subjects, as well as on many others relative to their received mythology.

and adds fresh reasons for his departure from Rome: which like the former already given, arise from the dangers which the inhabitants, the poorer fort especially, are exposed to, in walking the streets by night.—These he sets forth with much bamour.

- Other and different dangers. ] Besides those already men-

269. What space from high roofs. Above high the houses are, and, consequently, what a long way any thing has to fall, from the upper windows into the street, woon people's heads that are passing by; and therefore must come with the greater force; insomuch that pieces of broken earnen ware, coming from such a height, make a mark in the sint pavement below, and, of course, must dash out the brains of the unfortunate passenger on whose head they may happen to alight.

Vasa cadunt, quanto percussum pondere signent, Et lædant silicem: possis ignavus haberi, Et subiti casus improvidus, ad cænam si Intestatus eas; adeò tot sata, quot illa Nocte patent vigiles, te prætereunte, senestræ. 275 Ergo optes, votumque seras miserabile tecum, Ut sint contentæ patulas essundere pelves.

Ebrius, ac petulans, qui nullum fortè cecidit, Dat pœnas, noctem patitur lugentis amicum Pelidæ; cubat in faciem, mox deinde fupinus: 280 Ergo non aliter poterit dormire: Quibusdam Somnum RIXA FACIT: fed quamvis improbus annis, Atque mero fervens, cavet hunc, quem coccina læna

d. A man who goes out to supper, and who has to walk home through the streets at night, may be reckoned very indolent, and careless of his affairs, as well as very improvident, if he does not make his will before he sets out.

274. As many fates.] As many chances of being knocked on the head, as there are open windows, and people watching to throw down their broken crockery into the street, as you pass along.

276. Therefore you should defire, &c.] As the best thing which you can expect, that the people at the windows would content themselves with emptying their nastiness which is in their pots upon you, and not throw down the pots themselves.

Pelvis is a large bason or yessel, wherein they washed their feet,

or pat to more filthy uses.

278. One drunken, &c.] Umbritius among the nightly dangers of Rome, recounts that which arises from meeting drunken

rakes in their cups.

Drunker and petulant.] We may imagine him in his way from fome tavern, very much in liquor, and very faucy and quarrelfome, hoping to pick a quarrel, that he may have the pleafure of beating fomebody before he sets home—to fail of this, is punishment to him.

279. The night of Pelides.] The poet humourously compares the uneasiness of one of these young ellows, on missing a quarrel, to the disquiet of Achilles (the son of Peleus) on the loss of his friend Patroclus; and almost translates the description which Ho.

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Vessels fall, with what weight they mark and wound
The stricken slint: you may be accounted idle,
And improvident of sudden accident, if to supper
You go intestate; there are as many fates as, in
that [pass by. 275]

Night, there are watchful windows open, while you Therefore you should desire, and carry with you a miserable wish, [sons.

That they may be content to pour forth broad ba-One drunken and petulant, who haply hath killed nobody,

Is punished; suffers the night of Pelides mourning His friend; he lies on his face, then presently on his back;

For otherwise he could not sleep: To some
A QUARREL CAUSES SLEEP: but the wicked from
years

Ta scarlet cloke

And heated with wine, he is aware of him whom

mer gives of that hero's restlessiness on that occasion. Il. 24. 1. 10,11

Α λοί επι ωλευζας καθακειμένος, αλλοίε δ' αυίε Υπίιος, αλλοίε δε ωζηνης,

Nunc lateri incumbens, iterum post paulò supinus. Corpore, nunc pronus.

So the poet compares this rakehelly youth, as tolling and tumbling in his bed, first on his face, then on his back (supinus)—thus endeavouring to amuse the restlessness of his mind, under the disappointment of having met nobody to quarrel with and beat—thus wearying himself, as it were, into sleep.

281. To some a quarrel, &c.] This reminds one of Proy. iv. 16.—" For they (the wicked and evil men, v. 14.) sleep not, ex" cept they have done mischief, and their sleep is taken away, un" less they cause some one to fall."

282. Wicked from his years. Improbus also fignifies lewd, rash, violent, presumptuous,—Though he be all these owing to his young time of life, and heated also with liquor, yet he takes care whom he affaults.

283. A fearlet cloke.] Instead of attacking, he will avoid any tich man or noble, whom he full well knows from his dress, as

Vitari jubet, & comitum longissimus ordo; 284
Multum præterea slammarum, atque ænea lampas.
Me, quem Luna solet deducere, vel breve lumen
Candelæ, cujus dispenso & tempero silum,
Contemnit: miseræ cognosce proæmia rixæ,
Si rixa est, ubi tu pulsas ego vapulo tantùm.
Stat contrà, starique jubet; parere necesse est; 290
Nam quid agas, cùm te suriosus cogat, & idem
Fortior? unde venis? exclamat: cujus aceto,
Cujus conche tumes? quis tecum sectile porrum
Sutor, & elixi vervecis labra comedit?
Nil mihi respondes? aut dic, aut accipe calcem: 295
Ede ubi consistas; in quâ te quæro proseuchà?

well as from the number of lights and attendants which accompany

The læna was a fort of cloke usually worn by foldiers; but only the rich and noble could afford to wear those which were dyed in scarlet. Coccus fignifies the shrub which produced the scarlet grain, and coccinus implies what was died with it of a scarlet colour.

285. Brazen lamp.] This fort of lamp, was made of Corinthian brafs: it was very expensive, and could only fall to the share

of the opulent.

286. Me whom the Moon, &c.] Who walk by moon-light, or at most, with a poor, solitary, short candle, which I shuff with my singers.—Such a one he holds in the utmost contempt.

288. Know the preludes, Sc.] Attend a little, and hear what the preludes are of one of these quarrels, if that can properly be

called a quarrel, where the beating is by the affailant only.

Rixa fignifies a buffeting and fighting, which last seems to be the sense in this place, viz. if that can be called fighting, where the battle is all on one side.

290, He stands opposite.] Directly in your way, to hinder your passing—and orders you to stop.

king any refistance; you are no match for fuch a furious man.

192. With whose vinegar. &c,] Then he begins his taunts, in hopes to pick a quarrel. Where have you been? with whose sour wine have you been silling yourself.

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Commands to avoid, and a very long train of attendants, [lamp. 285]

Besides a great number of lights, and a brazen
Me whom the moon is wont to attend, or the short
light

Of a candle, the wick of which I dispose and regu-He despises; know the prelude of a wretched quarrel, [beaten,

If it be a quarrel where you strike and I only am He stands opposite, and bids you stand; it is necessary to obey;

290 [and he For what can you do, when a madman compels,

The stronger? "Whence come you," he exclaims, "with whose vinegar, [" you

"With whose bean, swell you? what cobler with "Sliced leek, and a boiled sheep's head, hath eaten?

"Do you answer me nothing?—either tell or take

"a kick: 295 ["shall I feek you?"

"Tell where you abide—in what begging-place

"Tell where you abide—in what begging-place

293. With whose bean, &c.) Conchis means a bean in the shell, and thus boiled—a common food among the lower fort of people, and very filling, which is implied by tumes.

-- What cobler.] He now falls foul of your company, as

well as your entertainment.

294. Sliced leek. ] Sectilis fignifies any thing that is or may be

easily cut asunder. But see Sat. xiv. l. 133, note.

A boiled sheep's head. Vervex particularly signifies a wether sheep.—Labra the lips, but here, by synec. for all the slesh about the Jaws.

295. A kick.] Calx properly fignifies the heel-but by meton.

a spurn or kick with the heel.

296. Where do you abide. Consists signifies to abide, stay, or keep in one place,—here I suppose it to allude to taking a constant stand, as beggars do in order to beg; as if the affailant, in order to provoke the man more, whom he is wanting to quarrel with meant to treat him as infolently as possible, and should say—"Pray "let me know where you take your stand for begging?"—This idea seems countenanced by the rest of the line.

In what begging-place, &c.] Profeucha properly fignfies a place of prayer (from the Gr. webost x 20 Dat) in the porches of which beggars used to take their stand. Hence by met. a place

where beggars stand to ask alms of them who pass by.

Dicere si tentes aliquid, tacitusve recedas, Tantundem est: feriuntpariter: vadimonia deinde Irati faciunt. Libertas pauperis hæc est: Pulsatus rogat, & pugnis concisus adorat, Ut liceat paucis cum dentibus inde reverti. (te

Nec tamen hoc tantum metuas: nam qui spoliet Non deerit: clausis domibus, postquam omnis

ubique

Fixa catenatæ filuit compago tabernæ.

Interdum & ferro fubitus graffator agit rem,

Armato quoties tutæ custode tenentur

Et Pontina palus, & Gallinaria pinus.

298. They equally strike.] After having said every thing to infult and provoke you, in hopes of your giving the first blow, you get nothing by not answering; for their determination is to beat you—therefore either way, whether you answer—or whether you are silent, the event will be just the same—it will be all one.

Then angry, &c.] Then in a violent passion, as if they had been beaten by you, instead of your being beaten by them—away they go, swear the peace against you, and make you give

bail, as the aggressor, for the assault.

299. This is the liberty, Sc.] So that, after all our boafted freedom, a poor man at Rome is in a fine fituation—all the liberty he has, is to ask, if beaten, and to supplicate earnestly, if bruised unmercifully with fifty-cuffs, that he may return home, from the place where he was so used, without having all his teeth beat out of his head—and perhaps he is to be prosecuted and ruined at law, as the aggressor.

302. Tet neither, &c.] Umbritius, as another reason for retiring from Rome, describes the perils which the inhabitants are in

from house and street robbers.

303. The houses shut up.]. The circumstance mentioned here, and in the next line, mark what he says to belong to the alia and

diversa pericula noctis, 1. 268.

denotes any house made of boards, a tradesman's shop, or warehouse; also an inn or tavern. By the preceding Domibus, he means private houses—Here, therefore, we may understand taberneto denote the shops and taverns, which last were, probably kept, open longer than private houses or shops; yet even these are supposed to be fastened up, and all silent and quiet within.—This marks

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It amounts to the same: they equally strike: then Bind you over. This is the liberty of a poor man; Beaten he asks, bruised with sists he intreats, 300 That he may return thence with a few of his teeth. Yet neither may you fear this only: for one who will rob you will not (where, every Be wanting, the houses being shut up, after, every Fixed sastening of the chained shop hath been silent. And sometimes the sudden sootpad with a sword does your business,

As often as, with an armed guard, are kept safe Both the Pontinian marsh, and the Gallinarian pine;

the lateness of the hour, when the horrid burglar is awake and abroad, and when there is not wanting a robber to destroy the secu-

rity of the fleeping inhabitants.

Compago fignifies a joining, or closure, as of planks, or boards with which the taberdæ were built—fixa compago, denotes the fixed and firm manner in which they were compacted or sastened together—Inducta etiam per fingulos asseres grandi catena—Vet. Schol.—" with a great chain introduced through every plank"—in order to keep them from being torn as funder, and thus the building broken open by the robbers.

The word filuit, here, shews that the building is put for the inhabitants within. Meton.—The noise and harry of the day was

over, and they were all retired to rest.

305. The fudden footpad.] Graffator means an affailant of any kind, fuch as highwaymen, footpads, &c. One of these may leap on a sudden from his lurking place upon you, and do your business by stabbing you. Or perhaps the poet may allude to what is very common in Italy at this day, namely affassins, who suddenly attack and stab people late at night.

307. Pontinian marsh.] Strabo describes this as in Campania, a champaign country of Italy, in the kingdom of Naples; and Suet says, that Julius Cæsar had determined to dry up this marsh—it

was a noted harbour for thieves.

--- Gallinarian pine.] i. e. wood, by fynec. This was fituated

Sic inde huc omnes tanquam ad vivaria currunt.

Quâ fornace graves, quâ non incude catenæ? Maximus in vinclis ferri modus, ut timeas, ne 310 Vomer deficiat, ne marræ & farcula defint. Felices proavorum atavos, felicia dicas Secula, quæ quondam sub regibus atque tribunis Viderunt uno contentam carcere Romam.

His alias poteram, & plures fubnectere causas: 315 Sed jumenta vocant, & fol inclinat; eundum est; Nam mihi commotâ jamdudum mulio virgâ Innuit: ergò vale nostri memor; & quoties te Roma tuo refici properantem reddet Aquino,

near the bay of Cumæ, and was another receptacle of robbers.

When these places were so infested with thieves, as to make the environs dangerous for the inhabitants, as well as for travellers, a guard was fent there to protect them, and to apprehend the offenders; when this was the case the rogues fled to Rome, where they thought themselves secure—and then these places were rendered

303. As to the vivaries. \ Vivaria are places where wild creatures live, and are protected, as deer in a park, fish in a stew-pond, &c. The poet means here, that they are not only protected in Rome, but easily find subsistence, like creatures in vivaries. Sat. iv. l. 51.

What Rome was to thieves when driven out of their lurking places in the country, that London is to thieves of our time. This,

mult be the case of all great cities.

309. In what furnace, &c. In this, and the two following lines, the poet, in a very humourous hyperbole, describes the numher of thieves to be so great, and to threaten such a consumption of aron in making fetters for them, as to leave some apprehensions of there being none left to make ploughshares, and other implements of husbandry.

312. Our great grandfathers, Go.] i. e Our ancestors of old time—proavorum atavos—old grandfires, or ancestors indefinitely.

313. Kings and tribunes.] After the expulsion of the Kings, tribunes with consular authority, governed the republic.

314. With one prison. ] Which was built in the forum, or market place, at Rome, by Ancus Martius, the fourth king. RobThus

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Thus from thence hither all run as to vivaries.

In what furnace, on what anvil, are not heavy chains? [that you may fear, lest 310] The greatest quantity of iron (is used) in fetters, so The ploughshare may fail, lest hoes and spades may be wanting.

You may call our great-grand fathers happy, happy The ages which formerly, under Kings and tribunes Saw Rome content with one prison.

To these I could subjoin other and more causes:
But my cattle call, and the sun inclines, I must go:
For long since the muleteer, with his shaken whip,
Hath hinted to me: therefore farewell mindful of
me: and as often as

Rome shall restore you, hastening tobe refreshed, to your Aquinum,

beries, and the other offences above mentioned, were then fo rare, that this one gaol was sufficient to contain all the offenders.

315. And more causes.] i. e For my leaving Rome.

316. My cattle call. Summon me away.—It is to be supposed, that the carriage, as soon as the loading was sinished (see l. 10.) had set forward, had overtaken Umbritius, and had been sometime waiting for him to proceed.

— The fun inclines.] From the meridian towards its fetting.
—Inclinare meridiem

Sentis- Hor. Lib. iii. Od. xxviii. l. 5.

317. The muleteer.] Or driver of the mules, which drew the carriage containing the goods (see l. 10.) had long since given a hint, by the motion of his whip, that it was time to be gone. This Umbritius, being deeply engaged in his discourse, had not adverted to till now.

318. Mindful of me.] An usual way of taking leave, See Hor. Ode xxvii. Lib. iii. l. 14.

Et memor nostri Galatea vivas.

319. Hastening to be refreshed.] The poets, and other studies persons, were very desirous of retiring into the country from

Me quoque ad Helvinam Cererem, vestramque Dianam 320

Convelle à Cumis: Satyrarum ego (nî pudet illas) Adjutor gelidos veniam caligatus in agros.

the noise and hurry of Rome, in order to be refreshed with quiet and repose.

Hor. Lib. i. Epist. xviii. l. 104.

Me quoties reficit gelidus Digentia rivus, &c,

See also that most beautiful passage—O Rus, &c.—Lib. ii. Sat. vi. l. 60—2.

319. Your Aquinum.] A town in the Latin Way, famous for having been the birth-place of Juvenal, and to which, at times he retired.

320. Helvine Ceres.] Helvinam Cererem—Helvinus is used by Pliny, to denote a fort of slesh-colour. Ainsw. Something, perhaps, approaching the yellowish colour of corn. Also a pale sed colour—Helvus. Ainsw. But we may understand Ceres to be called Helvina here, from the sons Helvinus or Elvinus, which was near Aquinum. Near the sons Helvinus was a temple of Ceres, and also of Diana, the vestiges of which are said to remain till this day.

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Me also to Helvine Ceres, and to your Diana, 320 Rend from Cumæ: I of your Satires (unless they are ashamed)

An helper, will come armed into your cold fields.

321. Rend from Cuma.] Convelle-pluck me away-by which expression Umbritius describes his great unwillingness to be taken from the place of his retreat, as if nothing but his friendship for Juvenal could force him (as it were) from it.

322. Armed, &c.] Caligatus—the caliga was a fort of harness for the leg, worn by foldiers, who hence were called Caligati. It

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" I (fays Umbritius) unless your satires should be ashamed of is used here metaphorically. " my affiffance, will come, armed at all points, to help you in your " attacks upon the people and manners of the times." By this it appears that Umbritius was himself a poea.

- Your cold fields.] Aquinum was fituated in a part of

Campania, much colder than where Cumæ stood.

END OF THE THIRD SATIRE.

### SATIRA IV.

#### ARGUMENT

From the luxury and prodigality of Crispinus, whom he lashes so severely, Sat. i. 26. Juvenal takes occasion to describe a ridiculous consultation, held by Domitian over a large turbot; which was too big to be contained in any dish that could be found. The Poet with great wit and humour, describes the senators being summoned in this exigency, and gives a particular account of their characters, speeches, and advice. After long consultation, it was proposed that the sish

CCE iterum Crispinus; & est mihi sæpe vocandus
Ad partes; monstrum nullå virtute redemptum
A vitiis, æger, solåque libidine fortis:
Delicias viduæ tantum aspernatur adulter.
Quid resert igitur quantis jumenta fatiget

Line 1.] Juvenal mentions him before, Sat. i. 27. He was an Algoritan by birth, and of a very low extraction; but having the good fortune to be a favourite of Domitian's, he came to great tiches and preferment, and lived in the exercise of all kind of vice and debauchery.

2. To his parts.] A metaphor taken from players, who when they finished the scene they were to act, retired, but were called again to their parts, as they were successively to enter and carry on

the piece.

Thus Juvenal calls Crifpinus again to appear in the parts, or

characters, which he has allotted him in his fatires.

By no virtue, &c.] He must be a monster indeed, who had not a single virtue to rescue him from the total dominion of his vices. Redemptum, here, is metaphorical, and alludes to the state of a miserable captive, who is enslaved to a tyrant master, and has none to rescue him from the bondage.

3. Sick.] Diseased—perhaps full of infirmities, from his luxwy and debauchery. Æger also signifies weak—feeble.—This

fense too, is to be here included, as opposed to fortis.

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should be cut to pieces, and so dressed: at last they all came over to the opinion of the senator Montanus, that it should be dressed whole, and that a Dish big enough to contain it should be made on purpose for it. The council is then dismissed, and the Satire concludes; but not without a most severe censure on the emperor's injustice and cruelty towards some of the best and most worthy of the Romans.

BEHOLD again Crispinus! and he is often to be called by me
To his parts: a monster by no virtue redeemed
From vices—fick, and strong in lust alone:
The adulterer despises only the charms of a widow.
What signifies it, therefore, in how large porches he fatigues

3. And strong in lust, &c.] Vigorous and strong in the gratification of his fenfuality only.

4. The Adulterer despises, &c.] q. d. Crispinus, a common adulterer, sins, only from the love of vice, he neither pretends interest or necessity, like those who fold their favours to lascivious widows, in hopes of being their heirs. Sat. i. l. 38—42. he was too rich for this, but yet too wicked not to gratify his passions in the most criminal manner: he would not intrigue with a widow, lest he should be suspected to have some other motive than mere vice; therefore he despised this, though he avoided no other species of lewdness.

5. In how large porches, &c.] It was a part of the Roman luxury to build vast porticos in their gardens, under which they rode in wet or hot weather, that they might be sheltered from the grat heat of the sun. Jumentum signifies any labouring beast, eight

ther for carriage or draught. Sat. iii. 316.

6. How great a shade, Sc.) Another piece of luxury was, to be carried in litters, along the shady trees of their groves, in sultry weather.

Jugera quot vicina foro, quas emerit ædes?

Sed nunc de factis levioribus: & tamen alter

Si fecisset idem, caderet sub judice morum.

Nam quod turpe bonis, Titio, Seioque, decebat Crispinum: quid agas, cum dira, & sædior omni

Incestus, cum quo nuper vittata jacebat

7. Acres near the forum.) Where land was the most valuable,

as being in the midst of the city.

- What houses, &c.) What purchases he may have made of houses in the same lucrative situation. Comp. Sat i. l. 105, and note.

8. No bad man, &c.] This was one of the passages, in which Juneral speaks more like a Christian, than a heathen. Comp. Is lvii. 20, 21

- A corrupter. A ruiner, a debaucher of women.

9. Incestus-from in and castus-in general is used to denote that species of unchastity, which confists in defiling those who are near of kin—but, in the best authors, it signishes unchaste—also guilty, profane. As in Hor. Lib. iii. Ode ii. l. 29. -fæpe Diespiter

Neglectus incesto addidit integrum:

In this place it may taken in the fense of profane, as denoting that fort of unchastity, which is mixed with profaneness, as in the in stance which follows, of defiling a vestal virgin.

9-10. A filletted priestess.) The vestal virgins, as priestesses of Vesta, had fillets bound round their heads, made of ribbons, or the

10. With blood yet alive. The veltal virgins vowed chaltity, and if any broke their vow, they were buried alive; by a law of Numa Pompilius their founder.

11. Lighter deeds.] i. e. Such faults as, in comparison with the preceding, are trivial, yet justly reprehensible, and would be is SAT.

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His cattle; in how great a shade of groves he may be carried,

How many acres near the forum, what houses he may have bought? [and the same No bad man is happy: least of all a corrupter, Incestuous, with whom there lay, lately, a filletted Priestess, about to go under ground with blood as yet alive.

But now concerning lighter deeds: and yet another, If he had done the fame, would have fallen under the judge of manners:

For what would be base in good men, in Titius, or Seius, became [every Crispinus: what canyou do, since dire, and souler than

deemed in a character less abandoned than that of Crispinus, in whom they are in a manner eclipsed by greater.

12. Under the judge, &c.] This feems to be a stroke at the partiality of Domitian, who punished Maximilla, a vestal, and those who had defiled her, with the greatest severity. Suet. Domit. ch. viii. See note 2, on 1. 60.

Crispinus was a favourite, and so he was suffered to escape punishment, however much he deserved it, as was the vestal whom he desiled, on the same account.

Suet. fays, that Domitian, particularly—Morum correctionem exercuit in vestales.

13. What would be base, &c.] So partial was Domitian to his favourite Crispinus, that what would be reckoned shameful, and be punished as a crime, in good men, was esteemed very becoming in him.

— Titius, or Seius.] It does not appear who these were; but, probably, they wete some valuable men, who had been persecuted by the emperor for some supposed offences. See this Sat. I. 151—2,

14. What can you do, &c.] q. d. What can one do with fuch a fellow as Crifpinus? what fignifies fatirizing his crimes, when his person is more odious and abominable than all that can be mentioned? What he is, is so much worse than what he DOES, that one is at a loss how to treat him.

This is a most severe stroke, and introduces what follows on the gluttony and extravagance of Crispinus

Crimine persona est? mullum sex millibus emit, 15

Æquantem sanè paribus sestertia libris,
Ut perhibent, qui de magnis majora loquuntur.
Consilium laudo artificis, si munere tanto
Præcipuam in tabulis ceram senis abstulit orbi.
Est ratio ulterior, magnæ si misit amicæ,
Quæ vehitur clauso latis specularibus antro.
Nil tale expectes: emit sibi: multa videmus,

15. A mullet.] Mullus—a fea fish, of a red or purple colour, therefore called mullus, from mulleus, a kind of red or purple shoe, worne by senators and great persons. Ainsw. I take this to be what is called the red mullet, or mullus barbarus, by some rendered barbel. Horace speaks of this sish as a great dainty—

Laudas, infane, trilibrem

Mullum—— Hor. Sat. ii. Lib. ii. 1. 33—4.

So that about three pounds was their usual weight:—that it was a rarity to find them larger, we may gather from his saying, l. 36.—

His breve pondus.

But Crifpinus meets with one that weighed fix pounds, and rather than not purchase it, he pays for it the enormous sum of six thousand sesterui, or six sesteruia, making about 461. 17s. 6d. of our money.

For the manner of reckoning festerces, see before, Sat. i. l. 106,

and note.

This fish, whatever it strictly was, was in great request, as a dainty, among the Romans. Asinius Celer, a man of consular dignity under the emperor Claudius, is said to have given 8000 nummi (i. e eight sesteria) for one. See Senec. Epist. xcv.

16. Truly equalling, &c.] That is, the number of seffertian were exactly equal to the number of pounds which the fish weighed,

fo that it cost him a sestertium per pound.

17. As they report, &c.] So Crifpinus's flatterers give out, who, to excuse his extravagance, probably represent the fish bigger than it was, for it is not easily credible that this fort of fish ever grows so large. Pliny says, that a mullet is not to be found that weighs more than two pounds.—Hor. ubi supr. goes as far as three pounds—so that, probably, these embellishers of Crifpinus made the fish to be twice as big as it really was.

18. I praise the device, &c. ] If this money had been laid out in buying such a rarity, in order to present it to some childless old man, and, by this, Crispinus had succeeded so well, as to have become his chief heir, I should commend such an artistice, and say

that the contriver of it deserved some credit.

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Crime, his person is?—He bought a mullet for fix selfertia,

Truly equalling the sester tia to a like number of pounds, As they report, who of great things speak greater.

I praise the device of the contriver, if, with so large a gift,

He had obtained the chief wax on the will of a child-less old man.

There is further reason, if he had sent it to a great mistress,

Who is carried in a close litter with broad windows.

Expect no such thing: he bought it for himself: we see many things

19. Had obtained the chief wax. It was customary for wills to consist of two parts: the first named the primi hæredes, or chief heirs, and was therefore called cera præcipua, from the wax which was upon it, on which was the first seal. The other contained the secundi hæredes, or lesser heirs: this was also sealed with wax—. This was called cera secunda.

20. There is a further reason, &c.] There might have been a reason for his extravagance, even beyond the former; that is, if he had purchased it to have presented to some rich woman of quality, in order to have ingratiated himself with her as a mistress, or to induce her to leave him her fortune, or perhaps both. Comp. Sat. iii. 132—4, and ib. 129—30.

21. Carried in a close litter, Antrum properly fignifies a den, cave, or the like—but here it seems to be descriptive of the lectica, or litter, in which persons of condition were carried close shut up.

Broad windows.] Latis specularibus.—Specularis neans any thing whereby one may see the better, belonging to windows, or spectacles. The specularis lapis was a stone clear we glass, cut into small thin panes, and in old times used for sals.

This was made use of in the construction of the litters, as glass is with us in our coaches and sedan chairs, admit the light, and to keep out the weather.

The larger these windows were, the more expensive they must be,

and the more denote the quality the owner.

22. Expect no fuch thing, sc. If you expect to hear, that fomething of the kind ab e mentioned was a motive for what he did, or that he had any thing in view, which could in the least excuse it, you will be mistaken; for the truth is, he

Quæ miser & frugi non secit Apicius: hoc tu Succinctus patria quondam, Crispine, papyro. Hoc pretium squamæ? potuit sortasse minoris Piscator, quam piscis, emi. Provincia tanti Vendit agros: sed majores Apulia vendit.

Quales tunc epulas ipsum glutisse putemus Induperatorem, cum tot sestertia, partem Exiguam, & modicæ sumptam de margine cænæ 30 Purpureus magni ructarit scurra palati, Jam princeps equitum, magna qui voce solebat

bought it only for himself, without any other end or view than to

gratify his own fels hnels and gluttony.

23. Apicius. A noted epicure and glutton in the days of Nero. He wrote a volume concerning the ways and means to provoke appetite, spent a large estate on his guts, and, growing poor and despised, hanged himself.

The poet means, that even Apicius, glutton as he was, was

yet a mortified and frugal man in comparison of Crispinus. "Thou Crispinus, hast done, what Apicius never did."

24. Formerly girt round, &c.] q. d. Who wast, when thou first camest to Rome, a poor Egyptian, and hadst not a rag about thee, better than what was made of the slags that grow about the river Nile. Of the papyrus, ropes, mats, and among other things, a fort of clothing was made.

This flag, and the leaves of it, were equally called papyrus, See Sat. i. l. 26-7, where Crifpinus is spoken of much in the

fame terms.

25. The price of a scale.] Squamæ, here, by synec. put for the fish itself: but, by this manner of expression, the poet shews his contempt of Crispinus, and means to make his extravagance as contemptible as he can.

26. A crovince, &c.] In some of the provinces which had become subject of Rome, one might purchase an estate for what was

laid out on this rallet.

where land, it feems we very cheap, either from the barrenness and craggy height of the ountains, or from the unwholesomeness of the air, and the wind abulus—

Montes Apuia notos Quos torret atabulus

q. d. The price of this fish would Prchase an estate in

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Which the wretched and frugal Apicius did not; this thou [didft]

Crispinus, formerly girt with your own country slag. Is this the price of a scale? perhaps, at less might 25 The sisherman, than the fish, be bought. At so much

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Sells fields: but Apulia fells greater, [himfelf What dainties then can we think the emperor To have fwallowed, when so many festertia, a small Part, and taken from the margin of a moderate supper,

A purple buffoon of the great palace belched? Now chief of knights, who used, with a loud voice,

fome of the provinces; but in Apulia, a very extensive one.

For less some provinces whole acres sell:

Nay, in Apulia, if you bargain well,

A manor would cost less than such a meal.

Duke.

28. The emperor, &c.] Domitian.—q. d. What must we suppose to be done by him, in order to procure dainties? how much expence must he be at to gratify his appetite, if Crispinus can swallow what cost so many sestertia in one dish, and that not a principal one; not taken from the middle, but merely standing as a side-dish at the edge of the table; not a part of some great supper, given on an extraordinary occasion, but of a common ordinary meal.

31. Belched.] The indigestions and crudities, which are generated in the stomachs of those who feed on various rich and suscious dainties, occasion statulencies, and nauseous eructations. The poet, here, to express the more strongly his abhorrence of Crispinus's extravagant gluttony, uses the word ructarit—the effect for the cause. See Sat. iii. 233, note.

-Apurple buffoon.] Nolonger clad with the papyrus of Ægypt (fee note on i. 24.) but decked in sumptuous apparel, ornamented

with purple. So Sat. i. 27.

Crifpinus, Tyrias humero revocante lacernas.

Though advanced to great dignity, by the favour of the emperoyet letting himself down to the low servility and meanness ocurt-jester or buffoon.

32. Chief of knights.] i. e. Chief of the equestrian order. Horace hath a thought like this, concerning a low

Vendere municipes pactà mercede filuros?
Incipe Calliope, licet hic confidere: non est
Cantandum, res vera agitur: narrate puellæ
Pierides; prosit mihi vos dixisse puellas.

Cùm jam femianimum laceraret Flavius orbem Ultimus, & calvo ferviret Roma Neroni; Incidit Adriaci fpatium admirabile rhombi,

flave, who, like Crifpinus, had beeen advanced to equestrian dignity.

Sedilibusque in primis eques

Othone contempto sedet. Epod. iv. l. 15-16.

See before, Sat. iii. 159, and note.

32-3. Who used-to sell, &c.] Who used formerly, in his

flag-jacket (l. 24.) to cry fish about the streets.

33. Shads.] What the filuri were, I cannot find certainly defined; but most agree that they were a small and cheap kind of fish, taken in great numbers out of the river Nile—hence the poet jeeringly styles them municipes, q. d. Crispinus's own countrymen.—Ainsw.

— For bire.] Various are the reading of this place—as fracta de merce—pacta de merce—pharia de merce—but I think, with Causabon, that pacta mercede gives the easiest and best sense it still exaggerates the wretchedness and poverty of Crispinus at his outset in life, as it denotes, that he not only got his living by bawling sish about the streets, but that these sish were not his own, and that he sold them for the owners, who bargained with him to pay him so much for his pains—pacta mercede—lit.—for agreed wages or hire.

34. Calliope. The mother of Orpheus, and chief of the nine muses: said to be the inventres of heroic verse.

To heighten the ridicule, Juvenal prefaces his narrative with a burlefque invocation of Calliope, and then of the rest of the muses.

—— Here you may dwell.] A subject of such importance requires all your attention, and is not lightly to be passed over, therefore, here you may sit down with me.

34—5. Not fing.] Not consider it as a matter of mere invention, and to be treated, as poetical sictions are, with slights of fancy: my theme is real fact, therefore—non est cantandum—it is not a subject for heroic song—Or, tibi understood, you are not to sing—

Begin Calliope, but not to sing:
Plain honest truth we for our subject bring. Duke.

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To fell his own country shads for hire.

Begin Calliope, here you may dwell: you must not Sing, a real matter is treated: relate it ye Pierian 35 Maids—let it avail me to have called ye maids—

When now the last Flavius had torn the half-dead World, and Rome was in bondage to bald Nero, There fell a wondrous size of an Adriatic turbot,

35. Relate. [ Narrate corresponds with the non est centandum-

q. d. deliver it in simple narrative.

35—6. Pierian maids.] The muses were called Pierides, from Pieria, a district of Thessaly, where was a mountain, on which Jupiter, in the form of a shepherd, was sabled to have begotten them on Mnemosyne. See Ov. Met. vi. 114.

36. Let it avail me, &c.] He banters the poets who gave the appellations of Nymphæ and Puellæ to the muses, as if complimenting them on their youth and chastity. It is easily seen that

the whole of this invocation is burlefque.

37. When now.] The poet begins his narrative, which he introduces with great sublimity, in this and the sollowing line; thus finely continuing his irony; and at the same time dating the sact in such terms, as reslect a keen and due severity on the character of Domitian.

The last Flavius. The Flavian family, as it was imperial, began in Vespasian, and ended in Domitian, whose monstrous cruelties are here alluded to, not only as affecting the city of Rome, but as felt to the utmost extent of the Roman empire, tearing, as it were, the world to pieces. Semianimum—half dead

under oppression, Metaph.

38. Served bald Nero.] Was in bondage and flavery to the tyrant Domitian. This emperor was bald, at which he was fo displeased, that he would not suffer baldness to be mentioned in his presence. He was called Nero, as all the bad emperors were, from his cruelty. Servire—implies the service which is paid to a tyrant: parere—that obedience which is paid to a good

prince.

39. There fell, &c.] Having related the time when, he now mentions the place where, this large turbot was caught. It was in the Adriatic Sea, near the city of Ancon, which was built by a people originally Greeks, who also built there a temple of Venus. This city stood on the shore, at the end of a bay which was formed by two promontories, and made a curve like that of the elbow when the arm is bent—hence it was called ayraw, the elbow. The poet, by being thus particular, as if he were relating an event, every circumstance of which was of the utmost importance, enhances the irony.

Antedomum Veneris, quam Dotica sustinet Ancon, 40 Implevitque sinus: neque enim minor hæserat illis, Quos operit glacies Mæotica, ruptaque tandem Solibus effundit torpentis ad ostia Ponti, Desidià tardos, & longo frigore pingues.

Destinat hoc monstrum cymbæ linique magister 45 Pontifici summo: quis enim proponere talem, Aut emere auderet? cum plena littora multo Delatore forent: dispersi protinus algæ

The Syracusans, who sied to this part of Italy from the tyranny of Dionysius, were originally from the Dorians, a people of Achaia: hence Ancon is called Dorica: it was the metropolis of Picenum. Ancona is now a considerable city in Italy, and belongs to the papacy.

40- Sustains.] Sustinct does not barely mean, that this temple of Venus stood at Ancon, but that it was upheld and maintained, in all its worship, rites, and ceremonies, by the inhabi-

tants.

net, which the turbot was fo large as entirely to fill.

Stuck.] Hæserat had entangled itself, so as to stick

fast.

42. The Maotic ice.] The Maotis was a vast lake, which in the winter was frozen over, and which, when thawed in summer, discharged itself into the Euxine Sea, by the Cimmerian Bosphorus.

Here vast quantities of fine fish were detained while the frosts lasted, and then came with the flowing waters into the mouth of the Pontus Euxinus. These fish, by lying in a torpid state during

the winter, grew fat and bulky.

43. The dull Pontic. ] So called from the flowness of its tide. This might, in part, be occasioned by the vast quantities of broken ice, which came down from the lake Mæotis, and retarded its course.

The Euxine, or Pontic Sea, is fometimes called Pontus only.

See Ainsw. Euxinus and Pontus.

45. Net.] Linum—It fignifies flax, and, by Meton. thread, which is made of flax—but as nets are made of thread, it frequently, as here, fignifies a net. Meton. See Virg. Georg. ii. 1. 142.

46. For the chief Pontiff.] Domitian, whose title, as emperor, was Pontifex Summus, or Maximus. Some think that

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Before the house of Venus which Doric Ancon sul, tains,

Into a net and filled it, for a less had not stuck than

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Which the Mæotic ice covers, and at length, broken By the fun, pours forth at the entrance of the dull Pontic,

Slow by idleness, and by long cold, fat. [monster 45]
The master of the boat and net, destines this
For the chief pontiss—for who to offer such a one to
fale.

[many]

Or to buy it would dare? fince the shores too with An informer might be full: the dispersed inquisitots of sea-weed

the poet alludes to the gluttony of the pontiffs in general, which was so great, as to be proverbial.—The words glutton and priest were almost synonymous—Coenæ pontisicum, or the feasts which they made on public occasions, surpassed all others in luxury. Hence Hor. Lib. ii. Ode xiii. ad fin.

Pontificum potiore cœnis.

Juvenal, therefore, may be understood to have selected this title of the emperor, by way of equivocally calling him what he durst not plainly have expressed—the chief of gluttons.—Comp. Sat. ii. 1.113.—He was particularly the Pontifex Summus of the college at Alba. See note on 1.60. ad fin.

The poor fisherman, who had caught this monstrous fish, knew full well the gluttony, as well as the cruelty of Domitian: he therefore determines to make a present of it to the emperor, not daring to offer it to sale elsewhere, and knowing that if he did, no-body would dare to buy it; for both buyer and seller would be in the utmost danger of Domitian's resentment, as being disappointed of such a rarity.

47. Since the shores, &c.] The reign of Domitian was famous for the encouragement of informers, who sat themselves in all places to get intelligence. These particular people, who are mentioned here, were officially placed on the shore to watch the landing of goods, and to take care that the revenue was not defrauded. They appear to have been like that species of revenue officers amongst us, which are called tide-waiters.

48. Inquifitors of fea-weed.] Alga signifies a fort of weed, which the tides cast up and leave on the shore. The poet's calling these people algae inquisitores, denotes their sounding accusations on the merest trisles, and thus oppressing the public. They dispersed themselves in such a manner as not to be avoided.

Inquisitores agerent cum remige nudo;
Non dubitaturi fugitivum dicere piscem,
Depastumque diu vivaria Cæsaris, inde
Elapsum, veterem ad dominum debere reverti.
Si quid Palphurio, si credimus Armillato,
Quicquid conspicuum, pulchrumque est æquore toto,
Res sisci est, ubicunque natat. Donabitur ergò, 55
Ne pereat. Jam lethifero cedente pruinis
Autumno, jam quartanam sperantibus ægris,
Stridebat deformis hyems, prædamque recentem
Servabat: tamen hic properat, velut urgeat Auster:
Utque lacus suberant, ubi, quanquam diruta,
fervat

49. Would immediately contend, &c.] They would immediately take advantage of the poor fisherman's forlorn and defenceless condition, to begin a dispute with him about the fish; and would even have the impudence to say, that, though the man might have caught the fish, yet he had no right to it—that it was aftray, and ought to return to the right owner.

51. Long had fed, &c.] Vivarium, as has been before obferved, denotes a place where wild beafts or fishes are kept, a park,

warren, stew or a fish-pond.

The monstrous absurdity of what the poet supposes these sellows to advance, in order to prove that this sish was the emperor's property (notwithstanding the poor sisherman had caught it in the Adriatic Sea) may be considered as one of those means of oppression, which were made use of to distress the people, and to wrest their property from them, under the most frivolous and groundless pretences, and at the same time under colour of legal claim.

53. Palphurius—Armillatus.] Both men of confular dignity: lawyers, and spies, and informers, and so favourites with Domi-

tian

Here is another plea against the poor sisherman, even granting that the former should fail in the proof; namely, that the emperor has, by his royal prerogative, and as part of the royal revenue, a right to all sish which are remarkable in size or value, wheresover caught in any part of the sea; and as this turbot came within that description, the emperor must have it, and this on the authority of those great lawyers above mentioned. By the law of England, whale and sturgeon are called royal sish, because they belong to the king, on account of their excelence, as part of his ordinary revenue, in consideration of his protecting the seas from pirates and robbers. See I Blacks. Com. 4to. p. 290.

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Would immediately contend with the naked boat-

Not doubting to fay that the fish was a fugitive, 50 And long had fed in Cæsar's ponds, thence had Escaped, and ought to return to its old master.

If we at all believe Palphurius, or Armillatus, [sea, Whatever is remarkable, and excellent in the whole is a matter of revenue, wherever it swims.—There-

Lest it should be lost. Deadly autumn was now yielding to

Hoar-frosts, the unhealthy now expecting a quartan, Deformed winter howled, and the recent prey Preserved: yet he hastens as if the south wind urged. And as soon as they had got to the lakes, where, tho

demoli shed, Aba 60

of all this, rather than incur the danger of a profecution at the fuit of the emperor, in which he could have no chance but to lofe his fine turbot, and to be ruined into the bargain, makes a virtue of necessity, and therefore wifely determines to carry it as a present to Domitian, who was at that time at Alba.

56. Left it should be loft.] Left it should be seized, and taken

from him by the informers.

The boatman then shall a wise present make,
And give the sish, before the seizers take.

Or it shall be presented, and that immediately, lest it should grow stale and slink.

—— Deadly autumn, &c.] By this we learn, that the autumn, in that part of Italy, was very unwholesome, and that, at the beginning of the winter, quartan agues were expected by persons of a weakly and sickly habit. Spero signifies to expect either good or evil. This periphrasis describes the season in which this matter happened, that it was in the beginning of winter, the weather cold, the heats of autumn succeeded by the hoar-frosts, so that the sish was in no danger of being soon corrupted.

59. Yet he hastens, &c.] Notwithstanding the weather was so favourable for preserving the fish from tainting, the poor fisherman made as much haste to get to the emperor's palace, as if had been

now fummer-time.

60. They] i. e. The fisherman, and his companions the informers—they would not leave him.

ignem Trojanum, & Vestam colit Alba minorem, Obstitit intranti miratrix turba parumper: Ut cessit, facili patuerunt cardine valvæ: Exclusi spectant admissa opsonia patres. Itur ad Atridem: tum Picens, accipe, dixit, 65

60. Got to the lakes.] The Albanian lakes—thefe are spoken of by Hor. Lib. iv. Od. i. l. 19, 20.

Albanos prope te lacus

Ponet marmoream sub trabe citerea. The city of Alba was built between these lakes and the hills. which, for this reason, were called Colles Albani; hence these

lakes were also called Lacus Albani. Alba was about fifteen

miles from Rome.

- Though demolished, &c.] Tullus Hostilius, king of Rome, took away all the treasure and relics which the Trojans had placed there in the temple of Vesta; only, out of a superstitious fear, the fire was left; but he overthrew the city. See Ant. Un. Hift. vol. xi. p. 310. All the temples were spared. Liv. l. I.

The Albans, on their misfortunes, neglecting their worship, were commanded, by various prodigies, to restore their antient rites, the chief of which was, to keep perpetually burning the restal fire which was brought there by Æneas, and his Trojans, as a fatal pledge of the perpetuity of the Roman empire.

Alba Longa was built by Ascanius the son of Æneas, and called Alba, from the white fow which was found on the spot.

See Virg. Æn. iii. 390-3. Æn. viii. 43-8.

Domition was at this time at Alba, where he had instituted a college of priefts, hence called Sacerdotes, or Pontifices Albania As he was their founder and chief, it might be one reason of his being called Pontifex Summus, I. 46. when at that place. The occasion of his being there at that time, may be gathered from what Pliny fays in his Epist. to Corn. Munatianus.

"Domitian was defirous to punish Corn. Maximilla, a vestal, " by burying her alive, the having been detected in unchaltity; " he went to Aiba, in order to convoke his college of priefts,

" and there, in abuse of his power as chief; he condemned her in

her absence, and unheard." See before, l. 12, and note.

Suctaning fays, that Domitian went every year to Alba, to co-concate the Quinquatria, a feast so called, because it lasted sive days, and was held in honour of Minerva, for whose service he had also instituted the Albanian priests—this might have occasioned his being at A ba at this times a

41. The Leffer Vefta.] So Hylod, with respect to her tem-

ple at A 62. I

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e l Preserves the Trojan sire, and worships the lesser Vesta, [entered. A wondering crowd, for a while, opposed him as he As it gave way, the gates opened with an easy

The excluded fathers behold the admitted dainties. He comes to Atrides: then the Picenian faid—

"Accept 65

ple at Alba, which was far inferior to that of Rome built by Numa-62. Wondering crowd.] A vast number of people assembled to view this fine fish, insomuch, that, for a little while, parumper, they obstructed the fisherman in his way to the palace.

63. As it gave way.] i. e. As the crowd, having satisfied their curiofity, retired, and gave way for him to pass forward.

— The gates, &c.] Valvæ—the large folding doors of the palace are thrown open, and afford a ready and welcome entrance to one who brought fuch a delicious and acceptable present. Comp. Hor. Lib. i. Od. xxv. l. 5—6.

64. The excluded fathers.] Patres—i. e. patres conscripti, the senators, whom Domitian had commanded to attend him at Alba, either out of state, or in order to form his privy-council on

state affairs.

There is an antithefis here between the admissa opsonia and the the exclusi patres, intimating, that the senators were shut out of the palace, when the doors were thrown open to the sisherman and his turbot: these venerable personages had only the privilege of looking at it, as it was carried through the crowd.

Many copies read expectant—q. d. The fenators are to wait, while the business of the turbot is settled, before they can be admitted—lit. they await the admitted victuals. See expectant used

in this fense. Virg. Æn. iv. l. 134.

Causabon reads spectant, which seems to give the most natural

and eafy fense.

— Dainties.] Obsonium ii.—signifies any victuals eaten with bread, especially sish. Ainsw Gr. of op. proprie piscis. Hed.—See likewise S. John vi. 9. Here Juvenal uses obsonia for the rhombus.

65. Atrides.] So the poet here humorously calls Domitian, in allusion to Agamemnon, the son of Atreus, whose pride prompted him to be styled the commander over all the Grecian generals. Thus Domitian affected the titles of Dux ducum—Princeps principum, and even Deus.

The Picenian.] i. e. The fisherman, who was an inha-

bitant of Picenum.

-- Accept.] Thus begins the fisherman's abject and fulsome address to the emperor, on presenting the turbot.

Privatis majora focis; genialis agatur líte dies; propera stomachum laxare saginis, Et tua servatum consume in sæcula rhombum: Ipse capi voluit. Quid apertius? & tamen illi Surgebant cristæ: nihil est, quod credere de se 70 Non possit, cùm laudatur Dis æqua potestas. Sed deerat pisci patinæ mensura: vocantur Ergo in concilium proceres, quos oderat ille; In quorum facie miseræ, magnæque sedebat

66. What is too great. Lit. greater than private fires. Focus is properly a fire-hearth, by met. fire. Focis, here, means the fires by which victuals were dressed, kitchen fires; and so, by met. kitchens. q. d. The turbot which he presented to the emperor was too great and valuable to be dressed in any private kitchen.

67. As a festival. The adj. genialis, fignifies chearful—merry—festival—so, genialis dies—a day of festivity, as festival—such as was observed on marriage or on birth-days: on these latter, they held a yearly feast in honour of their genius, or tutelar deity, which was supposed to attend their birth, and to live and die with them. See Perf. Sat. ii. 1. 3, and note. Probably the poet here means much the same as Horace. Lib. iii. Ode xvii.—by genium curabis—you shall indulge yourself—make merry.

Hasten to release, &c.] The poet, here, lastes Domitian's gluttony, by making the fisherman advise him to unload, and set his stomach at liberty from the dainties which it contained (which was usually done by vomits) in order to whet it, and to make room for this turbot. Sagina lit means any meat wherewith things are crammed or fatted, and is well applied here, to express the emperor's stuffing and cramming himself, by his daily gluttony, like a beast or a fowl that is put up to be fattened.

68. Referved for your age.] As if Providence had purposely

formed and preferved this fish for the time of Domitian.

69. Itself it would be taken. The very fish itself was ambitious to be caught for the entertainment and gratification of your Majesty.

- What could be plainer?] What flattery could be more

open, more palpable than this? fays Juvenal.

70. His crest arose] This stattery, which one would have thought too gross to be received, yet pleased Domitian, he grew

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As a festival, hasten to release your stomach from

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" And confume a turbot referved for your age:

"Itself it would be taken."—What could be plainer? and yet

His crest arose: there is nothing which of itself it may not

Believe, when a power equal to the gods is praised. But there was wanting a fize of pot for the fish:

therefore

The nobles are called into council, whom he hated: In the face of whom was fitting the paleness of a miserable

proud of it—Surgebant criftce. Metaph. taken from the appearance of a cock when he is pleased, and struts and sets up his comb.

— There is nothing, &c.] i.e. When a prince can believe himself equal in power to the gods (which was the case with Domitian) no flattery can be too gross, sulsome, or palpable to be received; he will believe every thing that can be said in his praise, and grow still the vainer for it.

Mr. Dryden, in his ode called Alexander's Feast, has finely imagined an instance of this, where Alexander is almost mad with pride, at hearing himself celebrated as the son of Jupiter by

Olympia.

With ravish'd ears
The monarch hears;
Assumes the god,
Assects to nod,

And feems to shake the spheres.

72. But a fize, &c.] They had no pot capacious enough, in its dimensions, to contain this large turbot, so as to dress it whole. Patina is a pot of earth or metal, in which things were boiled, and brought to table in their broth. AINSW.

73. The nobles.] Proceses—the fenators—called patres, l. 64.

— Are called into council.] To deliberate on what was to be

done in this momentous business.

— Whom he hated.] From a consciousness of his being dreaded and hated by them.

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Pallor amicitiæ. Primus, clamante Liburno, Currite, jam fedit; raptâ properabat abollâ Pegafus, attonitæ positus modò villicus urbi: Anne aliud tunc Præfecti? quorum optimus, atqui Interpres legum sanctissimus; omnia quanquàm Temporibus diris tractanda putabat inermi Justitiâ. Venit & Crispi jocunda senectus, Cujus erant mores, qualis facundia, mite Ingenium. maria, ac terras, populosque regenti

74. The paleness.] We have here a striking representation of a tyrant, who, conscious that he must be hated by all about him, hates them, and they, knowing his capricious cruelty, never approach him without horror and dread, lest they should say or do something, however undefignedly, which may cost them their lives. Comp. 1. 86—8,

The Liburnian.] Some have observed that the Romans made criers of the Liburnians, a remarkable lusty and stout race of men (see Sat. iii. 240.) because their voices were very loud and strong. Others take Liburnus here for the proper name of some

particular man who had the office of crier.

76. Run, &c.] "Make haste—lose no time—the emperor has already taken his seat at the council-table—don't make him wait."

— With a finatched-up gown.] Abolla, here, fignifies a fenator's robe. In Sat. iii. 115. it fignifies a philosopher's gown.— On hearing the summons, he caught up his robe in a violent hurry,

and huddled it on, and away he went.

This Pegasus was an eminent lawyer, who had been appointed præsect or governor of the city of Rome. Juvenal calls him villicus, or bailiss, as if Rome, by Domitian's tyranny, had so far lost its liberty and privileges, that it was now no better than an insignificant village, and its officers had no more power or dignity than a country bailiss—a little paltry officer over a small district.

The præfectus urbis (fays Kennet, Ant. Lib. iii. part ii. c. 13.) was a fort of mayor of the city, created by Augustus, by the advice of his favourite Mæcenas, upon whom at first he conferred the new honour. He was to precede all other city magistrates, having power to receive appeals from the inferior courts, and to decide almost all causes within the limits of Rome, or to one hundred miles round. Before this, there was sometimes a præfectus urbis created, when the kings, or the greater officers, were absent from the city, to administer justice in their room.

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urbis from And great friendship.—First (a Liburnian crying out— 75 [gown hastened Run—he is already seated") with a snatched-up Pegasus, lately appointed bailist to the astonished city— [he was] the best, and Were the Præsects then any thing else?—of whom Most upright interpteter of laws; tho all things, In direful time, he thought were to be managed with unarmed 80 Justice. The pleasant old age of Crispus also came, Whose manners were, as his eloquence, a gentle Disposition; to one governing seas, and lands, and people,

But there was an end of all this, their hands were now tied up, their power and consequence were no more; Domitian had taken every thing into his own hands, and no officer of the city could act farther than the emperor deigned to permit, who kept the whole city in the utmost terror and astonishment at his cruelty and oppression.

78. Of whom, &c.] This Pegasus was an excellent magistrate, the best of any that had filled that office—most conscientious and faithful in his administration of justice—never straining the laws to oppress the people, but expounding them fairly and honestly.

80. With unarmed justice.] Such was the cruelty and tyranny of Domitian, that even Pegasus, that good and upright magistrate, was deterred from the exact and punctual administration of justice, every thing being now governed as the emperor pleased; so that the laws had not their force; nor dared the judges execute them, but according to the will of the emperor—justice was disarmed of its powers.

Crispus.] Vibius Crispus, who, when one asked him, if any body was with Cæsar? answered, "Not even a sty." Domitian at the beginning of his reign, used to amuse himself with catching slies, and sticking them through with a sharp pointed instrument. A sure presage of his suture cruelties.

82—3. A gentle disposition.] He was as remarkable for sweetness of temper, as for his eloquence, pleasantry and good-nature. Comp. Hor. Lib. ii. Sat. i. l. 72. Mitis sapientia Læli.

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Quis comes utilior, si clade & peste sub illa Sævitiam damnare, & honestum afferre liceret 85 Consilium? sed quid violentius aure tyranni, Cum quo dè nimbis, aut æstibus, aut pluvioso Vere locutüri fatum pendebat amici? Ille igitur nunquam direxit brachia contra Torrentem: nec civis erat, qui libera posset 96 Verba animi proferre, & vitam impendere vero. Sic multas hyemes, atque octogesima vidit Solstitia: his armis, illa quoque tutus in aula. Proximus ejusdem properabat Acilius ævi Cum juvene indigno, quem mors tam sæva maneret, Et domini gladiis jam sestinata: sed olim 96 Prodigio par est in nobilitate senectus:

84. Who a more useful companion.] The meaning is, who could have been a more falutary friend and companion, as well as counfellor to the emperor, if he had dared to have spoken his mind, to have reprobated the cruelty of the emperor's proceedings, and to have given his advice to a man, who, like sword and pestilence destroyed all that he took a dislike to.

86. What more violent, &c.] More rebellious against the distates of honest truth—more impatient of advice—more apt to im-

bibe the most fatal prejudices.

Speak of showers, &c.] Such was the capriciousness and cuelty of Domitian, that it was unsafe for his friends to converk with him, even on the most indifferent subjects, such as the weather and the like; the least word misunderstood or taken ill, might cost a man his life, though to that moment he had been regarded as a friend.

89. Never directed, &c.] Never attempted to swim against the stream, as we say.—He knew the emperor too well ever to venture

an opposition to his will and pleasure.

91. Spend his life, &c.] Crispus was not one of these citizens who dared to say what he thought; or to hazard his life in the cause of truth, by speaking his mind.

92-3. Eightieth Solftice.] Eighty folftices of winter and sum-

mer,—i. e. he was now eighty years of age.

93. With these arms, &c.] Thus armed with prudence and caution, he had lived to a good old age, even in the court of Domitian, where the least offence or prejudice, would long since, have taken him off.

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SAT. IV. Who a more useful companion, if under that flaughter and pestilence, t were permitted to condemn cruelty and to give Counsel? But what is more violent than the ear of a tyrant, of showers. With whom the fate of a friend, who should speak Or heats, or of a rainy fpring, depended? He therefore never directed his arms against The torrent: nor was he a citizen, who could utter The free words of his mind, and fpend his life for

the truth, 91 Thus he faw many winters, and the eightieth Solftices: with these arms, fafe also in that court. Next, of the fame age, hurried Acilius

With a youth unworthy, whom fo cruel a death should await, 95 (long tince And now hastened by the swords of the tyrant: but Old age in nobility is equal to a prodigy:

94. Acilius. Glabrio—a senator of singular prudence and fidelity.

95. With a youth, &c. ] Domitius the fon of Acilius came with his father; but both of them were foon after charged with defigns against the emperor, and were condemned to death. The father's sentence was changed into banishment, the more to grieve him with the remembrance of his fon's death.

- Unworthy. Not deferving that fo cruel a death should await him.

This unhappy young man, to fave his life, affected madness, and fought naked with wild beafts in the amphitheatre at Alba, were Domitian every year celebrated games in honor of Minera; but he was not to be deceived, and he put Domitius to doch in a cruel manner. See l. 99-100.

96. The swords.] Gladiis, in the plur. eith by syn. for gladio, fing. or, perhaps, to fignify the various methods of torture and death used by this emperor.

Of the tyrant.] Domini, lit. the lord—i. e. the emperor Domitian, who thus lorded is over the lives of his subjects. 97. Old age in nobility.] q. d, from the days of Nero, till this hour, it has been the practice ocut off the nobility, when the eme

Unde fit, ut malim fraterculus effe gigantum. Profuit ergo nihil misero, quòd cominùs ursos Figebat Numidas, Albanâ nudus arenâ 100 Venator: quis enim jam non intelligat artes Patricias? quis priscum illud miretur acumen, Brute, tuum? facile est barbato imponere regi. Nec melior vultu, quamvis ignobilis ibat Rubrius, offensæ veteris reus, atque tacendæ; 105 Et tamen improbior Satiram scribente cinædo.

peror's jealoufy, fear, or hatred, inclined him fo to do; infomuch, that, to fee a nobleman live to old age, is something like a prodigy; and indeed this has been long the cafe.

Montani quoque venter adeft, abdomine tardus:

98. Of the giants.] These fabulous beings were supposed to be the sons of Titan and Tellus. These sons of Earth were of a gigantic fize, and faid to rebel and fight against Jupiter. See Ov.

Met. Lib. 1. Fab. vi.

q. d. Since to be born noble is fo very dangerous, I had much rather like these Terræ filii; claim no other kindred than my parent Earth, and though not in fize, yet as to origin, be a brother of theirs, than be descended from the highest families among our no-

101. Who cannot now, &c. ] Who is ignorant of the arts of the nobility, either to win the emperor's favour, or to avoid his dislike, or to escape the effects of his displeasure? these are known to every body—therefore it can hardly be supposed that they are unknown to the emperor—hence poor Domitius miscarried in his stratagem. See note on l. 95.

Domitian could perceive, yet could swallow down the groffest flattery, and thus far deceive himself (comp. 1. 70.) yet no shift, or to avoid his destructive purpose, could ever deceive him.

Who can wonder, Sc. ] Lucius Junius Brutus faved his life by affecing to play the fool in the court of Tarquin the Proud, when many of the nobility were destroyed, and, among the rest, the brother of Sutus. Hence he took the furname of Brutus, which fignifies fenn fs-void of reason.

q. d This old piece of policy would not be furprising now; it would be loooked upon be a shallow device: therefore, however it might succeed in those day of antient simplicity, we find it would not do now, as the wretched b mitius sadly experienced.

103. On a bearded king. ] Allowing to the simplicity of antient

times, when Rome was governed by ings, who, as wel as their

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Hence it is, that I had rather be a little brother of the giants. (pierced Therefore it nothing availed the wretch that he Numidian bears in close fight, a naked hunter in

Theatre: for who cannot now understand the arts
Of the nobles? who can wonder at that old subtle-

ty of thine,
O Brutus? It is easy to impose on a bearded king.
Nor better in countenance, tho' ignoble, went

Rubrius, guilty of an old crime, and ever to be kept in filence:

And yet more wicked than the pathic writing faThe belly of Montanus too is present, slow from

his paunch:

people, wore their beards; for shaving and cutting the beard were not in fashion till later times. Barbatus was a fort of proverbial term for simple, old-fashioned. See Ainsw. of Brutus,

It is remarkable, that long before the days faved him we have an instance of a like device, by which David XXI. felf at the the court of Achish, king of Gath. I Sam. as 10—15.

104. Nor better in countenance.) He looked as dismal as the

rest. See 1. 74.

— Tho' ignoble.] Though he was of a plebeian extraction, and therefore could not be fet up as a mark for Domitian's envy and suspicions, as the nobles were, yet he well knew that no rank or degree was safe, as none were above, so none were below his displeasure and resentment.

larly; however its not being to be named, must make us suppose it to be something very horrible: or that it was some offence

against the emperor, which was kept secret.

Some commentators have supposed it to have been debauching

Julia, Domitian's wife.

106. And yet more wicked, &c.] More lewd, more abandoned, than even that unnatural wretch the emperor Nero, who, though himself a monster of lewdness, yet wrote a satire against Quintianus, in which he censures him severely for the very abominations which Nero himself was guilty of. See Ainsw. Improbus, No. 7.

107. The belly, &c.] As if his belly were the most important thing belonging to him, it, rather than himself, is said to be esent. This Montagus was some corpulent glutton, fat & unwieldy.

Et matutino sudans Crispinus amomo;
Quantum vix redolent duo sunera: sævior illo
Pompeius tenui jugulos aperire susurro:
Et qui vulturibus servabat viscera Dacis
Fuscus, marmorea meditatus prælia villa:
Et cum mortisero prudens Veiento Catullo,
Qui nunquam visæ slagrabat amore puellæ,
Grande, & conspicuum nostro quoque tempore
monstrum!

Cæcus adulator, dirusque à ponte satelles,
Dignus Aricinos qui mendicaret ad axes,

108. Crispinus, &c.) Here we find Crispinus brought forward

again-vocatus ad partes-See 1. 1 and 2.

Blandaque devexæ jactaret basia rhedæ.

With morning perfume. The amomum was a shrub which the Easterns used in embalming. Of this a fine perfumed ointment was made, with which Crispinus is described as anointing himself early in a morning, and in such profusion, as that he seemed to sweat it out of his pores.

Some think that the word matutino, here, alludes to the part of the world from whence the amomum came—i. e. the East, where the fun first arises: but I find no example of such a use of

the word.

about him as would have ferved to anoint two corpses for burial. It was a custom among the antients to anoint the bodies of persons who died, with sweet ointments. See Mat. xxvi. 12. This custom, among others, was derived from the Easterns to the Romans.

110. Than him more cruel, &c.) Pompeius was another of this affembly, more cruel than Crispinus, in getting people put to death, by the secret accusations which he whispered against them into the emperor's ear.

was fent by Domitian general against the Dacians, where his army and himself were lost, and became food for the birds of prey.

112. Meditated wars, &c.] An irony, alluding to his being fent to command, without having any other ideas of war, than he conceived amid the floth and luxury of his sumptuous villa.

Veiento the epithet of prudent, from his knowing how to conduct himself wifely, with regard to the emperor, so as not to risque

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And Crifpinus sweating with morning persume:

Two funerals scarcely smell so much. Pompeius
too,

(tle whisper. 110

Than him more cruel to cut throats with a gen-And Fuscus, who was preserving his bowels for the Dacian

Vultures, having meditated wars in his marble villa. And prudeut Veiento, with deadly Catullus,

Who burned with the love of a girl never feen;
A great, and also, in our times, a conspicuous monfter!

A blind flatterer, a dire attendant from the bridge, Worthy that he should beg at the Aricinian axles, And throw kisses to the descending carriage.

his displeasure, and from his knowing when, and how, to flatter to the best advantage. See 1, 123.

—— Deadly Catullus.) So called from his causing the death of many by fecret accusations. He was raised by Domitian from begging at the foot of the Aricine hill, in the Via Appia, to be a minister of state.

114, Who burned, &c.] Catullus was blind, but his lust was fo great, that he could not hear a woman mentioned without raging with defire. Or, perhaps, this alludes to some particular mistress which he kept, and was very fond of.

most degenerate times, to appear a monster of iniquity.

116. A blind flatterer. As he could admire a woman without feeing her, so he could flatter men whom he never saw; rather than fail, he would flatter at a venture.

— A dire attendant, &c.] There was a bridge in the Appian Way, which was a noted stand for beggars. From being a beggar at this bridge, he was taken to be an attendant on the emperor, and a most direful one he was, for he ruined and destroyed many by secret accusations.

117. Worthy that he should beg.] This he might be allowed to deserve, as the only thing he was fit for. See note 2, on 1.113.

— Aricinian axles.] Axes—by fyn. for currus or rhedas—i. e. the carriages which passed along or towards Aricia, a town in the Appian Way, about ten miles from Rome, a very public road, and much frequented; so very opportune for beggars.—See Hor. Lib. 1. Sat. v. l. 1. Hod la Ricca.

118. Throw kind kisses.] Kissing his hand, and throwing it from his mouth towards the passengers in the carriages, as if he

Nemo magis rhombum stupuit: nam plurima dixit In lævum conversus: at illi dextra jacebat 120 Bellua: sic pugnas Cilicis laudabat, & ictus; Et pegma, & pueros inde ad velaria raptos.
Non cedit Veiento, sed ut fanaticus æstro Percusius, Bellona, tuo divinat; & ingens Omen habes, inquit magni clarique triumphi: 125 Regem aliquem capies, aut de temone Britanno Excidet Arviragus: peregrina est bellua, cernis Erectas in terga sudes? hoc desuit unum Fabricio, patriam ut rhombi memoraret, & annos.

threw them kisses, by way of soothing them into stopping, and

giving him alms. See Sat. iii. l. 106, and note.

118. The descending carriage. Aricia was built on the top of an high hill, which the carriages descended in their way to Rome: this seems to be the meaning of devexæ. See Ainsw. Devexus-

rum. From de and veho, q. d. Deorfum vehitur.

119. Nobody more wondered.] That is, nobody pretended more to do fo, out of flattery to Domitian; for as for the fish, which suvenal here calls bele a (speaking of it as of a great beast) he could not see it, but turned the wrong way from it, and was very boud in its praises; just as he used to flatter Domitian, by praising the sencers at the games he gave, and the machinery at the theatre, when it was not possible for him to see what was going forward. Juvenal might well call him, l. 116, Cæcus adulator.

121. The Cilician.] Some famous gladiator, or fencer, from

Cilicia, who, probably was a favourite of Domitian.

of wooden machine used in scenical representations, which was so contrived as to raise itself to a great height—Boys were placed upon it, and on a sudden carried up to the top of the theatre.

The coverings.] Velaria—were fail-cloths, extended ever the top of the theatre, to keep out the weather. Ainsw.

ray. Veiento.] We read of him, Sat. iii. l. 185, as observing great silence towards those who were his inferiors: but here we find him very lavish of his tongue, when he is slattering the emperor. See l. 113.

Does not yield, Is not behindhand to the others in flat-

tery, not even to blind Catullus who spoke last.

124. O. Bellona.] The supposed sister of Mars; she was fabled to preside over war—Virg. Æn. iii. 1. 703, describes her with a bloody scourge. Her priests, in the celebration of her feasts, used

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No body more wondered at the turbot; for he faid many things

Turned to the left, but on his right hand lay

The fish: thus he praised the battles and strokes of
the Cilician, (coverings.

And the machine, and the boys fnatched up to the Veiento does not yield; but as a fanatic stung with thy gad-fly,

O Bellona, divines, and fays, "A great omen "You have, of a great and illustrious triumph:

"You will take some king, or from a British cha"riot" 126[" perceive

" Arviragus will fall: the fish is foreign; do you

"The spears erect on his back?" This one thing 
was wanting [turbot and its age. 
To Fabricius, that he should tell the country of the

to cut themselves, and dance about as if they were mad, pretending

also to divine or prophefy future events.

Estrus signifies a fort of sly, which we call a gad-sly; in the summer-time it bites or stings cattle, so as to make them run about as if they were mad. See Virg. G. iii. l. 146—53. By meton inspired sury of any kind. Hence our poet humourously calls the spirit which inspired the priests of Bellona by this name. For fanaticus—see Sat. ii. l. 112.

124. Divines.] In flattery to Domitian, he treats the event of the turbot as fomething ominous, as if the taking of it predicted fome fignal and glorious victory, the taking fome monarch prisoner,—perhaps Arviragus, then king of the Britons, with whom Domitian was at war, might be prefigured, as falling wounded from his chariot into the hands of the emperor.

127. Is foreign.] Therefore denotes some foreign conquest.

128. Spears, &c.] Sudes—properly fignifies a stake—a pile driven into the ground in fortifications, also a spear barbed with iron.—Hence by catach. the fin of a sish. Alnsw.

q. d. Do you perceive his sharp fins rising on his back; they look like so many spears, and portend and signify the spears which

you shall stick in the backs of vanquished foes.

129. Fabricius.) i. e. Fabricius Veiento. He was so dissule in his harangue, that, in short, there wanted nothing but his telling where it was bred, and how old it was, to complete and establish his prophetic history of the fish. Ainsw.

Quidnam igitur censes? conciditur? absit ab illo 130 Dedecus hoc, Montanus ait; testa alta paretur, Quæ tenui muro spatiosum colligat orbem; Debetur magnus patinæ fubitusque Prometheus: Argillam, atque rotam citiès properate: fed ex hoc Tempore jam, Cæfar, figuli tua castrasequantur. 135 Vicit digna viro fententia: noverat ille Luxuriam imperii veterem, noctesque Neronis Jam medias, aliamque famem, cum pulmo Falerno Arderet: nulli major fuit usus edendi Tempestate mea. Circæis nata forent, an Lucrinum ad faxum, Rutupinove edita fundo

130. What thinkest thou then? &c.] The words of Domitian, who puts the original question for which he affembled these senators, 1. 72. viz. as no pot could be got large enough to drefs the turbot in, that they should advise what was to be done; this they had faid nothing about—therefore Domitian asks if it should be cut in pieces.

131. Moutanus. The glutton—See l. 107. He concludes the debate with expressing a dislike of disfiguring this noble fish by dividing it, and, at the same time by flattering the emperor, and

raifing his vanity.

- Let a deep pot.] Testa-signissies a pot ot pan, made of clay. He advises that such a one be immediately made, deep and wide enough to hold the fish within its thin circumference (tenut muro): by this means the fish will be preserved entire, as in such

a pot it might be dreffed whole.

133. Prometheus, &c.] The poets feigned him to have formed men of clay, and to have put life in them by fire stolen from heaven. Juvenal humorously represents Montanus as calling for Prometheus himself, as it were, instantly to fashion a pot on so great an occasion, when so noble a fish was to be dressed, and that for fo great a prince.

134. Hasten.] That the fish may not be spoiled before it can be

- The clay and wheel.] Clay is the material, and a wheel which is folid, and turns horizontally, the engine on which the

potter makes his ware. This was very antient. Jer. xviii. 3.
135. Let potters follow, &c.] This is a most ludicrous idea, and feems to carry with it a very sharp irony on Domitian, for having called his council together on a fubject like this—but, however it might be meant, the known gluttony of Montanus, which 18 described, 1. 136 -43, made it pass for serious advice, and as such " Wh

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"What thinkest thou then?—Must it be cut?"

"Far from it be 130 [pot be prepared
"This disgrace," fays Montanus; "let a deep

"Which, with its thin wall, may collect the spaci"ous orb. (dish,

" A great and fudden Prometheus is due to the Hasten quickly the clay, and the wheel: but now,

" from this

"Time, Cæfar, let potters follow your camps."135
The opinion, worthy the man, prevailed: he had
known (Nero

The old luxury of the empire, and the nights of Now half spent, and another hunger, when the lungs with Falernan

Burned: none had a greater experience in eating In my time. Whether oysters were bred at Circæi, or [pian bottom 140]

At the Lucrine rock, or sent forth from the Rutu-

Domitian understands it, as the next words may inform us.

136. The opinion, &c.] What Montanus had said about dref-

fing the fish whole, was thoroughly worthy his character; just what might have been expected from him, and as such prevailed.

—— He had known, &c.] He was an old court glutton, and was well acquainted with the luxury of former emperors, here meant by—luxuriam imperii. No man understood eating, both in theory and practice, better than he did, that has lived in my time, fays Juvenal.

137. Nero.] As Suetonius observes, used to protract his

feasts from midday to midnight.

138. Another hunger, &c.] i. e. What could raise a new and fresh appetite, after a drunken debauch.

140. Circai.]-orum. A town of Campania, in Italy, at the

foot of Mount Circello on the fea coast.

of Lucrinum, in Campania. All these places were famous for

different forts of oysters.

— Rutupian bottom.] Rutupæ-arum, Richburrow in Kent—Rutupina littora, the Foreland of Kent. The luxury of the Romans must be very great, to send for oysters at such a distance, when so many places on the shores of Italy afforded them.

Ostrea, callebat primo deprendere morsu; Ex femel aspecti littus dicebat echini.

Surgitur, & misso proceres exire jubentur Concilio, quos Albanam Dux magnus in arcem 145 Traxerat attonitos, & festinare coactos, Tanquam de Cattis aliquid, torvisque Sicambris Dicturus; tanquam diversis partibus orbis Anxia præcipiti venisset epistola pennâ.

Atque utinam his potius nugis tota illa dedisset Tempora sævitiæ, claras quibus abstulit urbi Illustresque animas impune, & vindice nullo. Sed periit, postquam cerdonibus esse timendus Cœperat : hoc nocuit Lamiarum cæde madenti.

143. Sea-urchin, Echinus a fort of crab, with prickles on its shell, reckoned a great dainty. q. d. So skilled in eating was Montanus, that at the first bite of an oyster, or at the first fight of a crab, he could tell where they were taken.

144. They rife.] Surgitur, imp. the council broke up. See

1. 65, itur.

158

145. The great general.] Domitian, who gave the word of

command for them to depart, as before to assemble.

To the Alban tower. To the palace at Alba, where the emperor now was. The word traxerat is very expressive, as if they had been dragged thither forely against their wills.

146. Astonished—compelled, &c.] Amazed at the sudden fummons, but dared not to delay a moment's obedience to it. Comp.

147. Catti.] A people of Germany, now subject to the Landgrave of Hesse-Sicambri, inhabitants of Guelderland-Both these people were formidable enemies.

149. An alarming epiftle, &c.] Some forrowful news had been

dispatched post-haste from various parts of the empire.

Little could the fenators imagine, that all was to end in a con-

fultation upon a turbot.

The Satire here is very fine, and represents Domitian as anxious about a matter of gluttony, as he could have been in affairs of the

utmost importance to the Roman empire.

150. And I wish, &c. ] i. e. It were to be wished that he had fpent that time in fuch trifles as this, which he passed in acts of cruelty and murder, which he practifed with impunity, on numbers of the greatest and best men of Rome, nobody daring to avenge their fufferings.

153. But he perifhed, &c.] Cerdo fignifies any low mechanic,

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He knew well to discover at the first bite;

And told the shore of a sea-urchin once looked at.
They rise—and the senators are commanded to

depart from the difmissed [tower 145] Council, whom the great general into the Alban Had drawn astonished, and compelled to hasten,

As if fomething concerning the Catti, and the fierce Sicambri [the world]

He was about to fay; as if from different parts of An alarming epiftle had come with hafty wing.

And I wish that rather to these trisles he had given all those 150 (renowned Times of cruelty, in which he took from the city.

And illustrious lives, with impunity, and with no

And illustrious lives, with impunity, and with no avenger.

But he perished, after that to be feared by coblers He had begun: this hurt him reeking with slaughter of the Lamiæ.

fuch as coblers, and the like. Cerdonibus stands here for the rabble in general.

While Domitian only cut off, now and then, fome of the nobles, the people were quiet, however amazed they might be (comp. 1.77.) but when he extended his cruelties to the plebeians, means were devised to cut him off, which was done by a conspiracy formed against him. See Ant. Un. Hist, vol. xv. p. 87.

154. The Lamia.] The Lamian family was most noble. See Hor. Lib. iii. Ode xvii. Of this was Ælius Lama, whose wise, Domitia Longina, Domitian took away, and afterwards put the husband to death.

The Lamiz, here, may stand for the nobles in general, as before the Cerdones for the rabble in general, who had perished under the cruelty of Domitian, and with whose blood he might be said to be reeking, from the quantity of it which he had shed during his reign.

He died ninety-fix years after Christ, aged forty-four years ten months and twenty fix days, he reigned fifteen years and five days and was succeeded by Nerva; a man very unlike him, being a good man, a good statesman, and a good soldier.

END OF THE FOURTH SATIRE.

## SATIRA VII.

## ARGUMENT.

This Satire is addressed to Telesinus, a poet. Juvenal laments the neglect of encouraging learning. That Casar only is the patron as the fine arts. As for the rest of the great and noble Romans, they gave no heed to the protection of poets, historians,

T spes, & ratio studiorum in Cæsare tantùm:
Solus enim tristes hâc tempestate Camænas
Respexit; cùm jam celebres, notique poëtæ
Balneolum Gabiis, Romæ conducere surnos
Tentarent; nec sædum alii, nec turpe putarent
Præcones sieri; cùm desertis Aganippes
Vallibus, esuriens migraret in atria Clio.
Nam si Pierià quadrans tibi nullus in umbra
Ostendatur, ames nomen, victumque Machæræ;

Line 1. The hope and reason, &c.] The single expectation of learned men, that they shall have a reward for their labours, and the only reason, therefore, for their employing themselves in liberal studies, are reposed in Cæsar only.—Domitian seems to be meant; for though he was a monster of wickedness, yet Quintilian, Martial, and other learned men, tasted of his bounty. Quintilian, says of him—" Quo nec præsentiùs aliquid, nec studiis magis propitium numen est." See 1. 20—1.

2. The mournful muses.] Who may be supposed to lament the

fad condition of their deferted and distressed votaries.

4. —Bath at Gabii, &c.] To get a livelihood by. Gabii was a little city near Rome. Balneolum—a small bagnio.

-- Ovens. Public bakehouses, where people paid so much

for baking their bread.

6. Criers.) Præcones—whose office at Rome was to proclaim public meetings, public sales and the like—a very mean employment; but the poor starving poets disregarded this circumstance—" any thing rather than starve."—and indeed, however meanly

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## SATIRE VII.

## ARGUMENT.

lawyers, rhetoricians, grammarians, &c. These last were not only ill paid, but even forced to go to law, for the poor pittance which they had earned, by the satigue and labour of teaching school,

BOTH the hope, and reason of studies is in Cafar only:

[ful Muses,
For he only at this time hath regarded the mournWhen now our famous and noted poets would try
To hire a small bath at Gabii, or ovens at Rome:
Nor would others think it mean or base,
To become criers; when, the vallies of Aganippes
Being deserted, hungry Cliowould migrate to courtyards.

[rian shade,
For if not a farthing is shewn to you in the PieYou may love the name, and livelihood of Machara;

this occupation might be looked upon, it was very profitable. See Sat. iii. 1. 157, note.

6. Aganippe.] A spring in the solitary part of Bosotia, coon-

7. Hungry Clio.] One of the Nine Muses—the patroness of heroic poetry: here, by meton. put for the starving poet, who is forced by his poverty, to leave the regions of poetry, and would fain beg at great men's doors. Atrium signifies the court, or court-yard, before great men's houses, where these poor poets are supposed to stand, like other beggars, to ask alms.

8. In the Pierian shade.] See Sat. iv. 1. 35, note.—q. d. If by passing your time, as it were, in the abodes of the Muses, no reward or recompense is likely to be obtained for all your poetical labours. Some read arcâ—but Pieria umbra seems best to earry on the humour of the metonymy in this and the preceding line.

9. Love the name, &c.] Machæra seems to denote the name of some famous crier of the time, whose business it was to notify ales by auction, and, at the time of sale, to set a price on the

Et vendas potius, commissa quod auctio vendit 10 Stantibus, cenophorum, trip odes, armaria, cistas, Alcithoen Pacci, Thebas, & Terea Fausti. Hoc fatius, quam si dicas sub judice, Vidi, Quod non vidisti: faciant equites Asiani, ni, 15 Quanquam & Cappadoces faciant, equitefque Bithy. Altera quos nudo traducit Gallia talo. Nemo tamen studiis indignum ferre laborem Cogetur posthac, nectit quicunque canoris

goods, on which the bidders were to increase—hence such a fale

was called Austio. See Ainsw. Praco, No. 1.

q. d. If you find yourself pennyless, and so likely to continue by the exercise of poetry, then, instead of thinking it below you to be called a crier, you may cordially embrace it, and be glad to

get a livelihood by auctions, as Machæra does.
10. Intrufted. ] So Holyday.—Commission fignises any thing committed to one's charge, or in trust. Comp. Sat. ix. 1. 93-96.

Goods committed to fale by public auction, are intrufted to the auctioneer in a twofold respect first, that he fells them at the best price; and, fecondly, that he faithfully account with the owner for the produce of the fales.

Commission may also allude to the commission, or license, of themagistrate, by which public sales in the Forum were appointed.

Some understand commissa auctio in a metaphorical sense, alluding to the contention among the bidders, who, like gladiators matched in fight-commissi, (see Sat. i. 163; note) oppose and engage against each other in their several biddings.

11. To the standers by. i. c. The people who attend the auction

12. The Alcithoi, the Thebes, &c. ] Some editions read Alcyonem Bacchi, &c. Thefe were tragodies written by wretched posts, which Juvenal supposes to be sold, with other humber, at an court reid, before great men's houdes, where their your poencifus

13. Than if you faid, Go. This, mean as it may appear, is fill getting your bread honestly, and far better than hiring yourfelf out as a falle witness, and forswearing yourself for a bribe, in open counted more than the best of the all a state amount of the wor

14. The Affectic knights. This fatirizes those of the Roman nobility, who had favoured some of their Asiatic saves so much, as to earich them sufficiently to be admitted into the equestrian order. These people were, notwithstanding, false, and not to be trusted.

Minoris Afiæ populis nullam fidem effe adhibendam.

Cic: pro Flacco.

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And rather fell what the intrusted auction fells to To the standers by, a pot, tripods, book-cases, chests, The Alcithoë of Paccius, the Thebes and Tereus of

Faustus. [have seen," This is better than if you said before a judge, "I What you have not seen: tho' the Asiatic knights And the Cappadocians may do this, and the knights

Whom the other Gaul brings over barefoot.
But nobody to undergo a toil unworthy his studies.
Hereafter shall be compelled, whoe'er he be that joins, to tuneful

They were like the Cretans (Tit. i. 12.) lyars and dishonest to a proverb; yet many of these found means to make their fortunes at Rome.

The knights of Rithynia.] Bithynia was another eastern province, a country of Asia Minor, from whence many such people, as are above described, came, and were in high favour, and shared in titles and honours.

16. The other Gaul, &c.] Gallo-Græcia, or Galatia, another country of Afia Minor: from hence came flaves, who, like others, were exposed to sale with naked feet. Or it may rather fignify, that these wretches (however afterwards highly honoured) were so poor, when they first came to Rome, that they had not so much as a shoe to their feet.

The poet means, that, getting honest bread, in however mean a way, was to be preferred to obtaining the greatest assumence, as these sellows did, by knavery

fellows did, by knavery.

— Brings over.] Traducit fignifies to bring, or convey, from one place to another. It is used to denote transplanting trees or other plants, in gardens, &c.; and is a very fignificant word here, to denote the transplanting, as it were, these vile people from the East to Rome.

18. That joins, &c.] The perfection of heroic poetry, which feems here intended, is the uniting grand and lofty expression, cloquium vocale, with tuneful measures—modis canoris.

Vocalis, fignifies fometimes loud—making a noise—therefore, when applied to poetry, losty—high-founding.—q. d. No writer, hereafter, who excels in uniting lostiness of style with harmony of verse, shall be driven, through want, into employments which are below the dignity of his pursuits as a poet. Comp. 1. 3.—

L 2

Eloquium vocale modis, laurumque momordit. Hoc agite, ô Juvenes: circumspicit, & stimulat vos Materiamque sibi Ducis indulgentia quærit.

Si qua aliundè putas rerum expectanda tuarum Præsidia, atque ideò croceæ membrana tabellæ Impletur; lignorum aliquid posce ocyùs, & quæ Componis, dona Veneris, Telesine, marito: 25 Aut claude, & positos tinea pertunde libellos. Frange miser calamos, vigilataque præsia dele, Qui facis in parva sublimia carmina cella, Utdignus venias hederis, & imagine macra. Spes nulla ulterior: didicit jam dives avarus 30 Tantùm admirari, tantùm laudare disertos, Ut pueri Junonis avem. Sed dessuit ætas,

that, when young poets were initiated into the service of the Muses, it was a great help to their genius to chew a piece of laurel, in honour of Apollo. Some think that the expression is figurative, and means those who have tasted of glory and honour by their compositions; but the first seems to agree best with what follows.

20. Mind this.]. Hoc agite—lit. do this—i. e. diligently ap-

ply yourselves to poetry.

the great patron and chief over the liberal arts.

21. Seeks matter for itself.] Carefully endeavours to find out its

own gratification by rewarding merit.

23. Therefore the parchment, &c.] They wrote on parchment, which sometimes was dyed of a saffron-colour; sometimes it was white, and wrapped up in coloured parchment. The tabellæ were the books themselves—i. e. the pages on which their manuscripts were written.

If, fays the poet, you take the pains to write volumes full, in hopes of finding any other than Cæfar to reward you, you had better prevent your disappointment, by burning them as fast as you can. Lignorum aliquid posce ocyùs—lose no time in procuring wood for the purpose.

25. Telesimus.] The poet to whom this satire is addressed.

The husband of Venus.] Vulcan, the sabled god of fire—
here put for the fire itself. He was the husband of Venus.

q. d. Put all your writings into the fire.

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Measures, melodious eloquence, and hath bitten the laurel.

[peror. 20]

Mind this, young men, the indulgence of the emaits its eye upon, and encourages you, and seeks matter for itself.

[expected If you think protectors of your affairs are to be From elsewhere, and therefore the parchment of

your faffron-colour'd tablet

Is filled, get fome wood quickly, and what

You compose, Telesinus, give to the husband of Venus: [laid by. 25]

Or shut up, and bore thro' with the moth your books Wretch, break your pens, and blot out your watched battles.

Who makest sublime verses in a small cell,

That you may become worthy of ivy, and a lean image.

[learnt 30]
There is no farther hope; a rich mifer hath now As much to admire, as much to praise witty men, As boys the bird of Juno. But your age, patient of the sea.

26. Or flut up, and bore, &c.] Lay by your books, and let the moths eat them.

27. Your watched battles.] Your writings upon battles, the deftriptions of which have cost you many a watchful sleepless night.

28. A small cell.] A wretched garret, as we fay.

29. Worthy of ivy, &c.] That, after all the pains you can taken, you may have an image, i. e. a representation of you and starved person, with a little paltry ivy put round the in the temple of Apollo.

30. There is no farther hope.] You can expect thing better—

nothing beyond this.

32. As hoys the bird of Juno. As ce Ainsw. Tit. Argus) delighted with the beauty of a peacocke patrons, which you think which is of no fervice to the bird; afford it they may be, will of getting, however rich and abon your performances:—these give you nothing but compliman the children's admiration does will do you no more service.

32-33: Your age [saway.] You little think, that while you are employing you the future, by spending your time in writing verses, your se is gliding away, and old age is stealing upon ing verses, your which is able to endure the toils and dangers you—your you, which is able to endure the toils and dangers

Et pelagi patiens, & cassidis, atque ligonis.
Tædia tunc subeunt animos, tunc seque suamque
Terpsichoren odit sacunda & nuda senectus.
Accipe nunc artes, ne quid tibi conserat iste,
Quem eolis: & Musarum & Apollinis æde relicta,
Ipse facit versus, atque uni cedit Homero,
Propter mille annos. At si dulcedine samæ
Succensus recites, Maculonus commodat ædes; 40
Ac longè ferrata domus servire jubetur,
In qua sollicitas imitatur janua portas.
Seit dare libertos extrema in parte sedentes
Ordinis, & magnas comitum disponere voces,

of the sea, the fatigues of war, or the labours of husbandry, is decaying.

34. Then.] When you grow old:

---- Weariness, &c.] You'll be too feeble, in body and mind, to endure any labour, and become irksome even to yourself.

35. Hates both itself and its Terpsichore.] Your old age, however learned, clothed in rags, will curse itself, and the Muse that has been your undoing. Terpsichore was one of the Nine Muses, who presided over dancing and music; she is sabled to have invented the harp—here, by meton. lyric poetry may be understood.

36. His arts, &c.] The artifices which your supposed patron

will use, to have a fair excuse for doing nothing for you.

37. The temple, &c.] There was a temple of the Muses at Rome, which was built by Martius Philippus, where poets used to recite their works. Augustus built a library, and a temple to Apollo, on Mount Palatine, where the poets used also to recite their fees, and where they were deposited. See Pers. Prol. 1. 7. and

ALib. i. Epift. iii. l. 17.

giving at the tricks made use of by these rich patrons, to avoid make verses well themselves, as not to stand in need of the poetry of others well themselves, as not to stand in need of the poetry of others well themselves, as not to stand in need of the poetry of others well and the Muses to shift as they could

38. Tields to Homer pollo and the Muses to shift as they could upon account of Homer in In his own conceit; and this only mer's inferior in any other liquity, not as thinking himself Ho-

39. If with the defire of fame [30.] If you don't want to get

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And of the helmet, and of the spade, passes away.

Then weariness comes upon the spirits: then, elequent

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And naked old age, hates both itself and its Terpalica,

Hear now his arts, lest he whom you court should

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give you [Apollo, being forfaken, Any thing: both the temple of the Muses, and of Himself makes verses, and yields to Homer alone, Because a thousand years [before him.] But if, with

Inflamed, you repeat your verses, Maculonus lends a
And the house strongly barr'd is commanded to
serve you.

In which the door imitates anxious gates.

He knows how to place his freedmen, fitting in the extreme part

Of the rows, and to dispose the loud voices of his

money by your verses, and only wish to repeat them for the sake of applause.

40. Maculonus &c.] Some rich man will lend you his house.
41. Strongly barr'd.] Longè—lit. exceedingly—very much.
—q. d. If you are thought to want money of him for your verses, the doors of his house will be barr'd against you, and resemble the gates of a city when besieged, and under the fear and anxiety which the besiegers occasion; but if you profess only to write for same, he will open his house to you, it will be at your service, that you may recite your verses within it, and will procure you hearers, of his own freedmen and dependents, whom he will order to applaud you.

43. He knows how to place, &c.] Dare—lit. to give.—q. d. He knows how to dispose his freedmen on the farthest seasing the rest of the audience, that they may begin a clap, which will be followed by those who are seated more forward. Ordo is a rank or row of any thing, so of benches or seats,

44. And to dispose, &c] How to dispose of his clients and followers, so as best to raise a roar of applause—Euge!—Benè!—Bravo! as we say, among your hearers. All this he will do, for it costs him nothing.

Nemo dabit regum, quanti subsellia constent, 45
Et quæ conducto pendent anabathra tigillo,
Quæque reportandis posita est orchestra cathedris.
Nos tamen hoc agimus, tenuique in pulvere sulcos
Ducimus, & littus sterili versamus aratro.
Nam si discedas, laqueo tenet ambitios
Consuetudo mali: tenet insanabile multos
Scribendi cacoethes, & ægro in corde senescit.
Sed vatem egregium, cui non sit publica vena,
Qui nihil expositum soleat deducere, nec qui
Communi feriat carmen triviale moneta;
Hunc, qualem nequeo monstrare, & sentio tantum,
Anxietate carens animus facit, omnis acerbi
Impatiens, cupidus sylvarum, aptusque bibendis
Fontibus Aonidum: neque enim cantare sub antro

46. The stairs, &c. These were for the poet to ascend by into his rostrum, and were fastened to a little beam, or piece of wood,

which was hired for the purpofe.

47. The orchestra, &c.] The orchestra at the Greek theatres was the part where the chorus danced—the stage. Among the Romans it was the space between the stage and the common seats, where the senators and nobles sat to see plays acted. The poor poet is here supposed to make up such a place as this for the reception of the better sort, should any attend his recitals; but this was made up of hired chairs, by way of seats, but which were to be returned as soon as the business was over.

48. Yet we still go on.] Hoc agimus—lit. we do this—we still pursue our poetical studies.—Hoc agere is a phrase signifying to mind, attend to what we are about. See Ter. And. Act i. Sc. ii.

1. 12. So before, l. 20.—hoc agite, O Juvenes.

—— Draw furrows, &c.] We take much pains to no purpose, like people who plough in the dust, or on the sea-shore. Comp. Sat. i. 157, note.

50. Would leave off. ] Discedas-if you would depart from the

occupation of making verfes.

- Custom of ambitious evil. ] Evil ambition, which it is so

customary for poets to be led away with.

51. An incurable ill habit.] Cacoëthes (from Gr. xom, bad, and ibo, a custom or habit) an evil habit.—Many are got into such an itch of scribbling, that they cannot leave it off.—Cacoëthes also signifies a boil, an ulcer, and the like.

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None of these great men will give as much as the benches may cost,

And the stairs which hang from the hired beam, And the orchestra, which is set with chairs, which

are to be carried back.

Yet we still go on, and draw furrows in the light Dust, and turn up the shore with a barren plough. For if you would leave off: the custom of ambiti-

writing 51 ous evil Holds you in a fnare: many an incurable ill-habit of Possesses, and grows inveterate in the distemper'd heart.

But the excellent poet, who has no common vein. Who is wont to produce nothing trifling, nor who Composes trivial verse in a common style, Him (fuch a one I can't shew, and only conceive) A mind free from anxiety makes; of every thing [drinking the displeasing

Impatient, defirous of woods, and disposed for Fountains of the Muses: for neither to sing in the

52, Grows inveterate, &c. ] It grows old with the man, and roots itself, as it were, by time, in his very frame.

53. No common vein. ] Such talents as are not found among the

54. Nothing trifling.] Expositum—common, trisling, obvious

-nothing in a common way.

Trivialis, comes from trivium, a place 55. Trivial verse, &c. where three ways met, a place of common refort: therefore I conceive the meaning of this line to be, that fuch a poet as Juvenal is describing writes nothing low or vulgar; such verses as are usually fought after, and purchased by the common people in the street. The word feriat is here metaphorical. Ferio literally fignifies to strike, or hit; thus to coin or stamp money—hence to compose or make (hit off, as we fay) verses; which, if done by a good poet, may be faid to be of no common stamp. Moneta is the stamp, or ampression, on Money—hence, by metaph. a style in writing.

57. A mind, &c. ] i. e. Such a poet is formed by a mind that is

void of care and anxiety.

58. Impatient. That hates all trouble, can't bear vexation.

-Defirous of woods.] Of Sylvan retirement.

59. Fountains of the Muses.] Called Aonides, from their apposed habitations in Aonia, which was the hilly part of Boeotia,

Pierio, thyrsumve potest contingere sana 60
Paupertas, atque æris inops, quo nocte dieque
Corpus eget. satur est, cùm dicit Horatius, Euhoe!
Quis locus ingenio: nisi cùm se carmine solo
Vexant, & dominis Cirrhæ, Nisæque seruntur
Pectora nostra, duas non admittentia curas? 65
Magnæ mentis opus, nec de lodice parandâ
Attonitæ, currus & equos, faciesque Deorum
Aspicere, & qualis Rutulum confundit Erinnys.
Nam si Virgillio puer, & tolerabile desit
Hospitium, caderent omnes à crini bus hydri: 70
Surda nihil gemeret grave buccina. Poscimus, ut sit

and where there were many springs and sountains facred to the Muses. Of these sountains good poets were, in a sigurative sense, said to drink, and by this to be assisted in their compositions.

59-60. In the Pierian cave, &c.] Pieria was a district of Macedon, where there was a cave or den facred to the Muses.

60. Thyrsus.] A spear wrapt about with ivy, which they cartied about in their hands at the wild feasts of Bacchus, in imitation of Bacchus, who bore a thyrsus in his hand. The meaning of this passage is, that, for the poet to write well, he should be easy in his situation and circumstances: for those who are harrassed with poverty and want cannot write well, either in the more soberstyle of poetry, or in the more enthusiastic and slighty strains of composition. By sana paupertas, the poet would infinuate, that no poor poet, that had his senses, would ever attempt it.

62. Horace is fatisfied, &c.] It might be objected, that Horace was poor when he wrote, therefore Juvenal's rule won't hold, that a poor poet can't write well. To this Juvenal would answer, "True, Horace was poor, confidered as to himself; but then remember what a patron he had in Mecanas, and how he was enabled by him to avoid the cares of poverty. When he wrote his fine Ode to Bacchus, and uttered his sprightly—Eva or Euhoë—he, doubtless, was well sated with good cheer." See Lib.

ii. Ode xix. 1. 5-8.

64. The Lords of Circha and Nofa.] Apolio and Bacchus, the tutelar gods of poets. Circha was a town of Phocis, near Delphos, where Apollo had an oracle.

Nyfa, a den in Arabia, where Dacchus was educated by the

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Pierian cave, or to handle the thyrfus, is poverty, 60 Sober, and void of money (which night and day the body wants)

Able. Horace is fatisfied, when he fays—Euhoe!

What place is there for genius, unless when with verse alone [of Cirrha and Nisa, Our minds trouble themselves, and by the lords. Are carried on, not admitting two cares at once?65 It is the work of a great mind, not of one that is amazed about [and the faces Getting a blanket, to behold chariots, and horses, Of the gods, and what an Erinnys consounded the Rutulian: [wanting to Virgil, For if a boy, and a tolerable lodging had been

For if a boy, and a tolerable lodging had been All the snakes would have fallen from her hairs: 70 The silent trumpet have groan'd nothing disaf-

trous. Do we require,

nymphs, when fent thither by Mercury. From hence Bacchus was called Dionysius—ex Ais, and Nysa; Gr. Aisvoris.

65. Carried on. ] i. e. Inspired, and ashitted.

66. Not of one, &c.] q. d. It is the work of a great and powerful mind, above want, not of one that is distracted about getting a blanket for his bed, to fix the eye of the imagination, so as to conceive and describe horses and chariots, and godlike appearances, in such a manner as to do justice to these sublime subjects of heroic verse.—See Virg. Æn. xii. 326—7.

68. And what an Erinnys.] How Alecto looked when she assonished the Rutulian king Turnus—when she filled him with terror, by throwing her torch at him. Æn. vii. l. 456—7. Erinnys is a name common to the three furies of hell, of which Alecto was

one

70. All the fnakes would have fallen, &c.] q. d. Had Virgil been poor, and without his pleasures and conveniences, he never would have been able to describe, in the manner he has done, the snaky tresses of Alecto. See Æn. vii. l. 450. All this had been lost to us.

71. The filent trumpet. ] Surdus not only means to express one who does not hear, but that also which gives no found. See Sat. xiii. 1. 194.

Juvenal alludes to Æn. vii. l. 519-20, 21.

Non minor antiquo Rubrenus Lappa cothurno, Cujus & alveolos & lænam pignerat Atreus?

Non habet infelix Numitor, quod mittat amico;
Quintillæ quod donet, habet: nec defuit illi, 75

Unde emerit multâ pascendum carne leonem
Jam domitum. Constat leviori bellua sumptu
Nimirum, & capiunt plus intestina poëtæ.

Contentus famâ jaceat Lucanus in hortis
Marmoreis: at Serrano, tenuique Saleio 80

Gloria quantalibet, quid erit, si gloria tantum est?

Curritur ad vocem jucundam, & carmen amicæ

Thebaidos, lætam fecit cum Statius urbem,

Promisitque diem: tantâ dulcedine captos

72. Rubrenus Lappa, &c.] An ingenious, but poor and mise-

rable tragic poet, who lived in Juvenal's time.

- Lefs than the antient buskin.] Not inferior to the old writers of tragedy. Cothurno, per metonym. put here for the tragic

poets, as it often is for tragedy.

73. Atreus had laid in pawn.] It has been observed by Ainsworth, against Stephanus and other lexicographers, that pignero does not mean to take, or receive, a thing in pain, but to send it into pawn. In this view we may understand Atreus to be the name of some tragedy, on the subject of Atreus king of Mycenæ, which met with such bad success as to oblige poor Rubrenus to pawn his clothes and furniture. Stephanus and others understand pignerat in the sense of taking to pawn, and suppose Atreus to be the name of the pawnbroker, to whom Rubrenus had pawned his goods.

The first sense seems to have the best authority; but with whichever we may agree, the thought amounts to the same thing in substance—viz. Can it be expected that this poor poet should equal the fire and energy of the old tragic writers, while his clothes and furniture were pawned, in order to supply him with present necessaries to keep him from starving?—A man in such distress, whate-

ver his genius might be, could not exert it.

74. Numitor.] The name Numitor may stand, here, for any rich man, who would let a poet starve for want of that money which he lays out upon his mistress, or in buying some useless curiosity, such as a tame lion. Inselix is here ironical.

78. Doubtless, &c.] Ironically faid. No doubt it would cost

more to maintain a poet than a lion.

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That Rubrenus Lappa should not be less than the antient buskin,

Whose platters, and cloke, Atreus had laid in pawn? Unhappy Numitor has not what he can fend to a friend; [wanting to him 75]

He has what he can give to Quintilla: nor was there Wherewithal he might buy a lion, to be fed with much flesh.

Already tamed. The beast stands him in less ex-Doubtless, and the intestines of a poet held more. Lucan, content with same, may lie in gardens adorn'd with

Marble: but to Serranus, and to thin Saleius, 80 What will ever so much fame be, if it be only fame?

[favourite They run to the pleasing voice, and poem of the Thebais, when Statius has made the city glad,

And has promifed a day: with fo great sweetness does he affect

Spain, who, coming to Rome, was made a knight. He wrote, but lived not to finish, the civil wars between Cæsar and Pompey, in an heroic poem, called Pharsalia. He was put to death by Nero. See more, Ainsw. Lucanus.

- May he in gardens, &c.] Repose himself in ease and luxury, same being sufficient for any one who wants nothing else, Mar-

moreis-adorned with fine buildings of marble.

80. Serranus, and to thin Saleius, &c.] These were two poor poets of Juvenal's time. Of the latter Tacitus says—" Who "takes any notice of, or even attends or speaks to, our excellent "poet Saleius?"

These men may get same by the excellence of their compositions; but what signifies that, if they get nothing else? same won't feed

them.

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Perhaps the poet calls Saleius tenuis—thin, from his meagre appearance,

82. They run. ] Curritur, here used impersonally, like con-

curritur. Hor. Sat. i. 1. 7.

The pleasing voice.] i. e. Of Statius, when he reads over his Thebais in public.

84. Promifed a day.] i. e. Appointed a day for a public recital of his poem on the Theban war.

Afficit ille animos, tantâque libidine vulgi
Auditur: sed cùm fregit subsellia versu,
Esurit, intactam Paridi nisi vendat Agaven.
Ille & militiæ multis largitur honorem,
Semestri vatum digitos circumligat auro. Erinos 90
Quod non dant proceres, dabit histrio. Tu Came.
Et Bareas, tu nobilium magna atria curas?
Præsectos Pelopæa facit, Philomela tribunos.
Haud tamen invideas vati, quem pulpita pascunt.
Quis tibi Mecænas? quis nunc erit aut Proculeius,

86. Broken the benches, &c.] By the number of his hearers, who flocked to attend him when he recited his Thebais. Notwithstanding this he must starve, for any thing the nobles will do

for him.

87. His untouched Agave.] His new play, called Agave, which has never been heard, or performed. This play was formed upon the story of Agave, the daughter of Cadmus, who was married to Echion king of Thebes, by whom she had Penthaus, whom she, and the rest of the Menades, in their mad revels, tore limb from simb, because he would drink no wine, and for this was supposed to slight the feasts of Bacchus. Ainsw.—See Hor. Lib. ii. Sat. iii. 1. 323; and Ovid, Met. iii. 725—8.

Paris.] A stage player, in high favour with Domitian; informuch that Domitian fell in love with him, and repudiated his

wife Domitia for his fake.

What Juvenal fays here, and in the three following lines, in a feeming complimentary way, was no more than a fneer upon Paris the player, and through him, upon the emperor, who so understood it, and turned our author's jest into punishment; for, in his old age, he sent him into Ægypt, by way of an honorary service, with a military command. This shews that the satire was written in the time of Domitian, and he is meant by Cæstre, l. 1.

However, it is very evident, that Juvenal meant to rebuke the nobles for their parlimony towards men of genius, by shewing how generous Paris was to them, infomuch that they ought to be assumed

to be outdone by a stage-player.

89. Semestrian gold.] Semestris not only means a space of six months (sex mensium), but the half or middle of a month. The moon is called Semestris, when she is arrived in the middle of her month, and is quite round in form.

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The captivated minds, and is heard with so much eager desire [benches with his verse, 86 Of the vulgar: but when he has broken the hungers, unless he should fell his untouched Agave to Paris.

He also bestows military honour on many;

He binds round the fingers of poets with Semeftrian gold. [trouble thine 90]
What nobles do not give, an actor will. Dost thou Head about the Camerini and Bareæ, and the great courts of nobles?

Pelopæa makes prefects, Philomela tribunes.
Yet envy not the poet whom the stage maintains.
Who is your Mecænas? who now will be either a
Proculeius,

The aurum semestre, here, means gold in a round form, i. e. a ring; such as worn by knights, to which dignity some poets have been raised, through the interest of this stage-player with the emperor. But Qu.—If there be not here an allusion to the summer and winter rings? See Sat. i. l. 28.

90. Camerini and Barea, &c.] Some rich nobles, whose levees

the poets might attend in vainley out the subdist as been

92. Pelopea makes prefects.] The tragedy of Pelopæa, the daughter of Thyestes, who was lain with by her own father, and produced Ægysthus, who killed Agamemnon and Atreus.

Philomela tribunes.] The tragedy of Philomela, the daughter of Pandion king of Athens, ravished by Tereus, who married her fifter Progne. See more, Ainsw. tit. Philomela.

The poet seems here to infinuate, that the performance of Paris, in these tragedies, so charmed the emperor, and gave the actor such an ascendancy over him, as to enable Paris to have the great offices of state at his disposal, so that they were conserved on whomsoever he pleased.

93. Envy not, &c.] q. d. Though, in some instances, great things have been done for some individuals, through the influence and interest of Paris, yet, in general, those who have nothing else to depend on but writing for the stage, are left to starve, and therefore are hardly (haud) to be envied. Pulpita—See Sat. iii. 1. 174, note.

94. Mecenas.] Who is the rich man that is such a patron to you, as Mecenas was to Horace? who not only enriched him, but

Pallere, & vinum toto nescire Decembri.

Vester porrò labor sœcundior, historiarum Scriptores: petit hic plus temporis, atque olei plus: Namque oblita modi millesima pagina surgit 100 Omnibus, & crescit multa damnosa papyro. Sic ingens rerum numerus jubet, atque operum lex. Quæ tamen inde seges? terræ quis fructus apertæ?

made him his friend and companion, and introduced him to the

favour of the emperor Augustus.

94. Proculeius.] A Roman knight, intimate with Augustus. He was so liberal to his two brothers, Scipio and Murena, that he shared his whole patrimony with them, when they had been ruined

by the civil wars. See Hor. Lib. ii. Ode ii. 1. 5, 6.

Ovid wrote four epistles in his banishment, as a noble and generous patron of men of genius. Or it may relate to Fabius Maximus, who sold his estate, in order to redeem some Romans who had been taken captives by Hannibal.

— Cotta.] A great friend to Ovid, who wrote to him three times from Pontus, as to a constant patron. Ovid fays to him—

Cumque labent alii, jactataque vela relinquant,

Tu laceræ remanes anchora fola rati: Grata tua est igitur pietas, ignoscimus illis, Qui, cum sortuna, terga dedère sugæ.

Epist. vii. Lib. i. ad famil. thus writes—

Magna est hominum opinio de Te, magna

Commendatio liberalitatis.

96. Requard was equal, &c.] When there were fuch men as these to encourage genius, and to be the patrons of learning, then reward was equal to merit.

97. To be pale.] With constant study and application, which were then sure to be profitable. Comp. Hor. Epist. iii. 1. 10.

Perf. Sat. i. 124.

To know nothing of wine, Sc. The feast of the Saturnaha was observed in the month of December, with great festivity and jollity, with plenty of wine and good cheer: all this it was worth a poet's while to give up entirely for his study; and rather than not finish what he was about, not taste so much as a single Or a Fab

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Or a Fabius? who a fecond Cotta? who another
Lentulus?

Then reward was equal to genius: then 'twas useful
To be pale, and to know nothing of wine for a
whole December.

Tis more

Moreover, your labour, ye writers of histories, Abundant: this demands more time, and more oil; For the thousandthpage, forgetful of measure, arises To ye all, and increases ruinous with much paper: Thus the great number of things ordains, and the

law of (fuch) works. [far-extended ground? What harvest is from thence? what fruit of the

drop of wine during the whole festival, knowing that he was cer-

98. Your labour, &c.] He now speaks of the writers of history, whose labour and fatigue is beyond those of other writers, and yet they are equally neglected.

98-99. Is more abundant, Sc.] The subject-matter more vari-

ous and extensive.

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99. More oil.] Alluding to the lamps which they used to write by, in which they confumed a great quantity of oil. See Sat. i. l. 51, note.

100. Forgetful of measure.] The subjects are so various, and the incidents crowd in so fast upon the historian, that he passes all bounds without attending to the size of his work—it rifes to a thousand pages before you are aware.

101. Ruinous with much paper.] So much paper is used, that

the poor historian is ruined with the expence of it.

102. The great number of things, i. e. Which are treated of,
— The law of such works. The rules of history, which
oblige the historian to be particular in his relation of facts, and,
of course, diffuse.

103, What harvest, &c.] What profit do ye reap?

The far-extended ground.] The wide and boundless field of history. Comp. Virg. Geor. iii. 194—5; and Geor. ii. 280. Some think that this expression of terræ apertæ, taken in connection with the seges, is, as that is, metaphorical, and alludes to the labour of the husbandman, in opening the ground by tillage in order to prepare it for the seed. So the historian ploughs, and

Quis dabit historico, quantum daret acta legenti? Sed genus ignavum, quod lecto gaudet & umbrâ. Dic igitur, quid Causidicis civilia præstent 106 Officia, & magno comites in fasce libelli? Ipsi magna sonant; sed tunc cum creditor audit Præcipuè, vel si tetigit latus acrior illo, Qui venit ad dubium grandi cum codice nomen, 110 Tunc immensa cavi spirant mendacia solles, Conspuiturque sinus. Verùm deprendere messem Si libet; hinc centum patrimonia causidicorum, Parte aliâ solùm russati pone Lacertæ.

digs, and labours, as it were, in the field of history, in hopes of

reaping profit thereby.

104. A collector of the registers? The acta were journals, registers, acts of the fenate, or the like records. The clerk, who wrote or collected them, was called Actuarius. He was a fort of

historian in his way.

105. They are an idle race, Sc. But perhaps it may be faid, that though they write much, yet they write at their ease; that they, as well as the poets, are a lazy set of fellows, who write lolling upon their couches, or repose themselves in shady places. Hence Hor. Lib. i. Ode xxxii. l. 1.

Poscimus. Siquid vacui sub umbra, Lusimus tecum.

And again-

Somno gaudentis & umbra. Epist. ii. Lib., ii. 1. 78. 106. Civil offices, &c.] What they get by their pleading for their clients in civil actions.

107. The Libels, &c.] Their bundles of briefs which they

carry with them into court.

108. A great noise.] Bawls aloud—magna, adverbially, for magnopere. Græcism. See Sat. vi. 516. Grand e sonat.

108-9. Efpecially -when the ereditors hears.] Creditor signi-

fies one that lends, or trusts, a creditor.

The lawyer, here spoken of, must be supposed to be of council with the plaintiff, or creditor, who makes a demand of money lent to another. If the lawyer observes him to be within hearing, he exerts himself the more.

209. One more keen.] If another, of a more eager disposition, and more earnest about the event of his cause, who sues for a book.

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Who will give an historian as much as he would give to a collector of the registers? [or a shade. But they are an idle race, which rejoices in a couch Tell me then, what civil offices afford to the lawyers, And the libels their attendants in a great bundle? They make a great noise, but especially then, when the creditor [his side, Hears, or if one, more keen than he, has touched Who comes with a great book to a doubtfuldebt: 1 to Thenshis hollow bellows breathe out prodigious lyes, And his bosom is spit upon. But if you would dis-

cover the [one fide, Profit, put the patrimony of an hundred lawyers on And on the other that of the red-clad Lacerta only.

debt of a doubtful nature, and brings his account-books to prove it, thinks that the lawyer does not exert himself sufficiently in his cause, and intimates this to the pleader, by a jog on the side with his elbow—then, &c. See Ainsw. Codex, No. 2; and Nomen, No. 5.

111. His hollow bellows.] i. e. His lungs.

- Breathe out prodigious lyes. ] In order to deceive the court, and make the best of a bad cause.

112. Is spit upon.] Is slavered all over with his foaming at the mouth,

pute the gains of lawyers, you might put all they get into one scale, and in the other those of Domitian's coachman, and 'there would be no comparison, the latter would so far exceed.

As some understand by the Russati Lacertæ, a charioteer belonging to Domitian, who was clad in a red livery, and was a great favourite of that emperor; so others understand some soldier to be meant, who, as the custom then was, wore a red or russet apparel, in this view the meaning is, that the profits of one hundred lawyers, by pleading, don't amount in value to the plunder gotten by one soldier. So Mr. C. DRYDEN—

Ask what he gains by all this lying prate, A captain's plunder trebles his estate.

So Joh. Britannieus—Russati Lacerta. ] Lacerta, nomen militis, sietum a poetà: nam milites Romani usi sunt in prælio vestibus russatis, &c. M 2

Consedêre duces: surgis tu pallidus Ajax,
Dicturus dubia pro libertate, Bubulco
Judice, rumpe miser tensum jecur, ut tibi lasso
Figantur virides, scalarum gloria, palmæ.
Quod vocis pretium? siccus petasunculus, & vas
Pelamidum, aut veteres, Afrorum Epimenia, bulbi;
Aut vinum Tiberi devectum: quinque lagenæ,
Si quater egisti. Si contigit aureus unus,
Inde cadunt partes, ex sædere pragmaticorum.

Ovid's account of the dispute, between Ulysses and Ajax, for the armour of Achilles. Ovid, Met. Lib, xiii. l. 1. Here humourously introduced to describe the sitting of the judges in a court of justice.

Thou rifest a pale Ajax.] Alluding to Ovid, Lib. xiii.l. 2.

Surgit ad hos clypei dominus septemplicis Ajax—by way of ridicule on the eager and agitated lawyer, who is supposed to arise with as much fury and zeal in his client's cause, as Ajax did to affert his pretensions to the armour in dispute.

116. Doubtful freedom.] The question in the cause is supposed to be, whether such or such a one is entitled to the freedom of the

city; there were many causes on this subject.

Attilius Bubulcus, who was conful. Or, by Bubulcus, the poet may mean fome stupid, ignorant fellow, who was fitter to be an herdsman, than to fill a seat of justice. And thus the poet might satirize the advancement of persons to judicial offices, who were totally unqualified and unsit for them.

r17. Break your stretched liver.] Which, with the other contents in the region of the diaphragm, must be distended by the violent exertions of the speaker; or it may mean the liver distended by anger. So Hor. on another occasion, fervens difficili bile tumet

jecur. Hor. Ode xiii. Lib. i. l. 4.

118. Green palms, &c.] It was the custom for the client, if he fucceeded in his cause, to fix such a garland at the lawyer's door.

The glory of your flairs.] By which the poor lawyer ascended to his miserable habitation.

119. Of your voice? Of all your bawling—What do you get by all the noise which you have been making?

120 Of sprats.] Pelamidûm.—It is not very certain what these sish were; but some small and cheap sish seem to be here

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The chiefs are fet down together, thou rifest a pale

In order to plead about doubtful freedom, Bubulcus Being judge: break, wretch, your stretched liver,

Green palms may be fixed up, the glory of your What is the reward of your voice? a dry bit of falt

bacon, and a veffel [from Africa, 120 Of sprats, or old bulbous roots which come monthly Or wine brought down the Tiber: five flagons, If you have pleaded four times—If one piece of gold befals, [ment of pragmatics.

From thence shares fall, according to the agree-

meant. Ainsworth says that they were called Pelamides, à Grand, lutum—clay or mud. Most likely they were chiefly found in mud, like our grigs in the Thames, and were, like them, of little worth.

120. Old bulbous roots, &c.] Perhaps onions are here meant, which might be among the prefents fent monthly from Africa to Rome. See Ainsw. Epimenia. Plin. xix. 5, calls a kind of onion, Epimenidium, from Gr. επιμηνιδίον. Ainsw. Epimenidium. Those sent to the lawyers were veteres—old and stale.

121. Wine brought down the Tiber. ] Coming down the stream

from Vejento, or some other place where bad wine grew.

— Five flagons.] Lagena was a fort of bottle in which wine was kept. The five lagenæ cannot be supposed to make up any great quantity. Five bottles of bad wine, for pleading four causes, was poor pay.

flould get a piece of gold, &c.] If it should so happen, that you should get a piece of gold for a see.—The Roman aureus was value about 11. 4s. 3d. according to Pliny, Lib. xxxiii. c. iii post, 1. 243.

123. Thence shares fall, &c.] This poor pittancers besides vided into shares, and fall equally to the lot of

Pragmatici were prompters, who fat bely them what the law, and were pleading, and instructed them, to, it may be supposed, that the meaning of the law, was.

Æmilio dabitur, quantum petet: & melius nos Egimus: hujus enim stat currus aheneus, alti 129 Quadrijuges in vestibulis, atque ipse feroci Bellatore sedens curvatum hastile minatur Eminus, & statuâ meditatur prælia luscâ. Sic Pedo conturbat, Matho deficit: exitus hic est Tongilli, magno cum rhinocerote lavari Qui folet, & vexat lutulentâ balnea turbâ, Perque forum juvenes longo premit affere Medos, Empturus pueros, argentum, myrrhina, villas: Spondet enim Tyrio Stlataria purpura filo.

the Pragmatici agreed with the lawyers, whom they thus ferved, to share in the fees. We use the word pragmatical, to denote bufily meddling and intruding into others concerns—hence foolifhly talkative, impertinent, faucy. PPILLIHS.—Gr. meayualing. folers in negotiis agendis:

124. To Æmilius will be given, &c.] We may suppose that this Æmilius was a rich lawyer, who, though of inferior abilities to many poor pleaders, yet got a valt deal of money by the noble

and fplendid appearance which he made.

124-5. We have pleaded better.] Though there be some among

us who are abler lawyers.

125. A brazen chariot, &c.] He had a large brazen statue, a fine bronze, as we should call it, of a chariot drawn by four horses, placed in his vestibule; or entrance to his house, which made a magnificent appearance. Quadrijugis, fignifies four horses harnessed together, and drawing in a chariot.

126-7. Himself sitting, &c.] There was also an Equestrian statue of Æmilius himself, mounted on a war-horse, in the very action

bending back his arm, as if ready to throw a javelin.

18. A blinking statue. The statue represents Æmilius as meditaing some great stroke against an enemy, and having one eye shut, in other to take aim with the other. Or perhaps Æmilius had but one which the flatue represented. All these things, which can add real worth or ability to the owner of them, yet ftrike the vulgar with high veneration for Æmilius, and engage them to employ him in reference to others, infomuch that he may have what fees he pleafes. See l. 124.

129. Thus Pedo breaks. Conturbat—ruins himfelf—by wanting to appear rich, in order to a w clients.

Matha fails. Become banks as it were by the

Matho fails.] Become bankrupt, as it were, by the expence he puts himself to on the sam account.

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To Æmilius will be given as much as he will ask; and we have [four stately 125]
Pleaded better: for a brazen chariot stands, and Horses in his vestibules, and himself on a sierce War-horse sitting, brandishes a bent spear
Alost, and meditates battles with a blinking statue. Thus Pedo breaks—Matho fails: this is the end
Of Tongillus, who to bathe with large rhinoceros Is wont, and vexes the baths with a dirty crowd;
And thro' the forum presses the young Medes with a long pole, [villas;
Going to buy boys, silver, vessels of myrrh, and For his foreign purple with Tyrian thread promises for him:

130. Of Tongillus.] This was some other lawyer, who ruined

himself by wanting to appear rich and considerable.

— With large rhinoceros.] The richer fort used to go to the baths, with their oil in a vessel made of the horn of a rhinoceros, which was very expensive. Tongillus did this in order to be thought rich. So ivory is called elephant. Geor. iii. 26. Meton.

131. With a dirty crowd.] Who followed him through the streets, as his attendants, and therefore were themselves muddy and dirty, and, of course, very offensive to the gentry who re-

forted to the public baths.

132. Presses the young Medes, &c.] He rides through the forum in a litter, set upon poles which rested on the shoulders of the bearers.

—— Young Medes.] The Romans were furnished with slaves from Media and Persia, who were very tall and robust—these were chiefly employed in carrying the lecticæ, or litters, in which the richer people were carried through the streets of Rome.

133. Going to buy, &c.] Appearing thus, as fome great man who was going to lay out money in various articles of luxury. Pue-

ros, here, means young flaves.

134. His foreign purple, &c.] His dress was also very expen-

five, and was fuch as the nobles wore.

—— Promises for him.] i. e. Gains him credit, Spondeo properly signifies to undertake, to be surety for another, and it is here used in a metaphorical sense; as if the expensive dress of Tongillus was a surety for him as being rich, because by this he appeared to be so.

Æmilio dabitur, quantum petet: & melius nos Egimus: hujus enim stat currus aheneus, alti 125 Quadrijuges in vestibulis, atque ipse seroci Bellatore sedens curvatum hastile minatur Eminus, & statuâ meditatur prælia luscâ. Sic Pedo conturbat, Matho desicit: exitus hic est Tongilli, magno cum rhinocerote lavari 130 Qui solet, & vexat lutulentâ balnea turbâ, Perque forum juvenes longo premit assere Medos, Empturus pueros, argentum, myrrhina, villas: Spondet enim Tyrio Stlataria purpura silo.

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129. Thus Pedo breaks. ] Conturbat-ruins himfelf-by want-

ing to appear rich, in order to draw clients.

Matho fails.] Becomes bankrupt, as it were, by the expence he puts himself to on the same account.

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himself by wanting to appear rich and considerable.

- With large rhinoceros. ] The richer fort used to go to the baths, with their oil in a vessel made of the horn of a rhinoceros; which was very expensive. Tongillus did this in order to be thought rich. So ivory is called elephant. Geor. iii. 26. Meton.

131. With a dirty crowd. Who followed him through the streets, as his attendants, and therefore were themselves muddy and dirty, and, of course, very offensive to the gentry who re-

forted to the public baths.

132. Presses the young Medes, &c.] He rides through the forum in a litter, fet upon poles which rested on the shoulders of the bearers.

-- Young Medes. The Romans were furnished with flaves from Media and Persia, who were very tall and robust—these were chiefly employed in carrying the lecticæ, or litters, in which the richer people were carried through the streets of Rome.

133. Going to buy, &c. ] Appearing thus, as fome great man who was going to lay out money in various articles of luxury. Pue-

ros, here, means young flaves.

134. His foreign purple, &c.] His dress was also very expen-

five, and was fuch as the nobles wore.

- Promises for him.] i. e. Gains him credit, Spondeo properly fignifies to undertake, to be furety for another, and it is here used in a metaphorical sense; as if the expensive dress of Tongillus was a furety for him as being rich, because by this he appeared to be

Et tamen hoc ipsis est utile: purpura vendit 135 Causidicum, vendunt amethystina: convenit illis Et strepitu, & facie majoris vivere censûs. Sed sinem impensæ non servat prodiga Roma. Ut redeant veteres, Ciceroni nemo ducentos Nunc dederit nummos, nisi fulserit annulus ingens. Respicit hoc primum qui litigat, an tibi servi 141 Octo, decem comites, an post te sella, togati

134. Foreign purple.] Stlatarius (from stlata, a ship or boat) signifies outlandish, foreign, as imported by sea from a soreign

Ante pedes. Ideò conducta Paulus agebat

country.

Tyrian thread.] The thread of which the garment of Tongillus was made, was died in the liquor of the murex, a shell-sish, of which came the finest purple dye, and the best of which were found near Tyre; therefore we often read of the Tyrian purple. See Æn. iv. 262. Hor. Epod. xii. 1. 21.

135. This is useful, &c.] All this parade of appearance is a mean of recommending the lawyers to observation, and sometimes to employment therefore may be said to have its use where it suc-

cecds.

135—6. Purple fells the lawyer.] His fine appearance is often the cause of his getting employment, in which, for the price of

his fee, he may be faid to fell himfelf to his client.

136. Violet-coloured robes.] Amethystina.—The amethyst is a precious stone of violet-colour. This colour also the gentry among the Romans were fond of wearing; and this, therefore, also recommended the lawyers to observation, and sometimes to

employment.

137. With the buftle, &c.] They find it suitable to their views of recommending themselves, to live above their fortunes, and, of course, to be surrounded with numbers of attendants, &c.—and, from this, and the appearance of their dress, to seem richer than they were: this, as the next line imports, because nobody was looked upon that was not supposed able to afford to be extravagant; such was the monstrous prodigality of the times, that the expences of people were boundless.

fashionable and expensive appearance, that even Tully himself (if he could return from the dead) though the greatest orator that Rome ever saw, as well as the ablest advocate, nobody would give

SAT. VII

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And yet this is useful to them: purple sells

The lawyer, violet-colour'd robes sell him: it
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[income.
To live with the bustle and appearance of a greater
But prodigal Rome observes no bounds to expense.

But prodigal Rome observes no bounds to expence. Tho' the antients should return, nobody would give

Cicero [ring shone. 140]
Now-a-days two hundred sessents, unless a great
He that litigates regards this first, whether you have
eight [you,

Servants, ten attendants, whether a chair is after Gownsmen before your steps. Therefore Paulus pleaded with an hired

him a fee, though ever so small, unless he appeared with a ring of great value glittering upon his singer—ducentos nummos.—The nummus argenti was a sesterce, the fourth part of a denarius, about seven farthings of our money.

141. He that litigates, &c.] He that wants to employ counsel, instead of first enquiring into the abilities of the man whom he employs, first asks how many servants he keeps, and in what style he lives.

141—2. Eight servants.] i. e. Slaves to carry your litter.— The litters were more or less respectable, as to their appearance, from the number of bearers which carried them—some had six. See Sat. i. l. 64, and note. These were called Hexaphori, from Gr.  $\varepsilon \xi$ , fix—and  $\varphi \varepsilon \varphi \omega$ , to bear:

Laxior hexaphoris tua fit lectica licebit—MART. Lib. ii. Ep. 81.

Quum tibi non effent sex millia, Cæciliane,

Ingenti latè vectus es hexaphoro—Mart. Lib. iv. Ep. 503
Tranquillus writes, that Caligula was carried in a litter borne
by eight—octophoro. This piece of state might afterwards be affectected by those who wished to make a great and splendid appearance.

142. Ten attendants.] Comites—attendants upon him. It was the custom, says Grangius, not only for princes, but for others, who were carried in litters, to have a number of people attending them, who were called Comites.

on foot, you have a litter carried after you, that you may get into it when you pleafe.

143: Gownsmen, &c.] Poor clients called Togati, from the gowns which they wore. See Sat. i. l. 3, and note; and Sat. iii.

Sardonyce, atque ideò pluris, quàm Cossus agebat, Quàm Basilus. Rara in tenui facundia panno. 145 Quando licet slentem Basilo producere matrem? Quis benè dicentem Basilum ferat? accipat te Gallia, vel potiùs nutricula causidicorum Africa, si placuit mercedem imponere linguæ. Declamare doces? ô ferrea pectora Vectì 150 Cùm perimit sævos classis numerosa tyrannos: Nam quæcunque sedens modò legerat, hæc eadem stans

Proferet, atque eadem cantabit versibus îsdem :

1. 127, note. Numbers of these were seen walking before the great,

on whom they were dependent.

143. Therefore Paulus, &c.] Some poor lawyer, who, tho' he could not afford to buy a ring fet with fardonyx, yet hired one to make his appearance with at the bar; and by this means got greater fees than those who appeared without some such ornament.

145. Cossus or Basilus.] Two poor, but, probably, learned

lawyers of the time.

--- Eloquence is rare, &c.] Nobody will give a man credit for

being eloquent, if he appears in rags, at least very rarely.

146. When can Basilus produce, &c.] When will Basilus, or any man with a mean apperance, be employed in a cause of great-consequence, as Cicero for Fonteius, where a mother was produced in court, weeping, and supplicating, for the life of her son.

147. Who will bear Bafilus, &c.] i. e. Let a lawyer be ever so able, or speak so well, nobody will pay him the least attention, if

his appearance be poor and shabby.

147-8. Let Gallia, Sc.] France and Africa were remarkable, at that time, for encouraging eloquence, and had great lawyers, who got large fees. See Mr. C. Dryden's note.

Comp. Sat. xv. l. 111. Atnsw. explains nutricula—a breeder,

a bringer-up.

149. If it has pleased you, &c. ] i. e. If you make a point of

getting money by your eloquence at the bar.

150. Do you teach, &c.] Having shewn how badly the lawyers were off, in this dearth of encouragement given to liberal fciences, and of rewarding real merit and abilities, he now proceeds to shew, that the teachers of rhetoric, who opened schools for the laborious employment of instructing youth in the knowledge and art-of declamation, were, if possible, still worse off.

2 the iron heart, &c.] q. d. O the patience of Vectius?

SAT. VII

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Sardonyx, and therefore pleaded at a higher fee than [cloathing. 145]
Cossus or than Basilus. Eloquence is rare in a mean When can Basilus produce a weeping mother?
Who will bear Basilus (tho') speaking well? let Gallia

Receive you, or rather, that nurse of lawyers,
Africa, if it has pleased you to set a reward upon
your tongue. [Vectius! 150
Do you teach to declaim? O the iron heart of
When a numerous class hath destroy'd cruel tyrants:
For whatever, sitting it has just read, these same
things standing, [in the same verses.
It will utter, and rehearse the same, over and over,

One would think that his mind were insensible of fatigue, quite steeled, as it were, against the assaults of impatience or weariness. See Sat. i. l. 31.

150. Vedius.] The name of some teacher of rhetoric, or per-

haps put here for any person of that profession.

151. When a numerous class, &c.] Classis, here, signifies a number of boys in the same form, or class, every one of which was to repeat over a long declamation to the master, on some particular subject which was given out to them as a thesis.

— Destroyed tyrants.] Alluding to the subject of the declamation, as—" Whether tyrants should not be destroyed by "their subjects?"—The declaimers are supposed to hold the affir-

mative. Comp. Sat. i. 15-17, and note on l. 15.

Some refer this to Dienysius, the tyrant of Sicily, who, after he was deposed, went to Corinth and set up a school, where Juvenal humourously supposes him to be killed by the satigue of his employment; but the first sense, which is given above, seems to be the most natural.

152. For whatever fitting, &c.] It is probable, that the rhetoricians first taught their scholars the manner of pronunciation and utterance, which they might do, when their scholars read over their declamations sitting; but when they instructed them in gesture and action, then they were made to stand up, still repeating the same things over and over again, and the master exerting himself, to shew them the best method of speaking and action.

153. Rehearse over, &c.] Canto—lit. fignifies to sing or chant. Perhaps the antients, in their declamation, used a kind of singing, or chanting, to mark the cadences of their periods.

Occidit miseros crambe repetita magistros.

Quis color, & quod sit causæ genus, atque ubi summa

Quæstio, quæ veniant diversa parte sagittæ, Scire volunt omnes, mercedem solvere nemo. Mercedem appellas? quid enim scio? culpa docentis Scilicet arguitur, quòd læva in parte mamillæ Nil salit Arcadico juveni, cujus mihi sexta 160 Quaque die miserum dirus caput Hannibal implet. Quicquid id est, de quo deliberat; an petat urbem A Cannis; an post nimbos & sulmina cautus

Canto also signifies to repeat the same thing over and over again, in the same letters and syllables—nothing more than this seems to be meant here. Versus, as well as a verse, signifies a line, even

in profe. Ainsw. Versus, No 5.

154. The cabbage, &c.] Crambe—a kind of colewort, or cabbage. The poet means (in allufion to the Greek faying—Δι: κρακος θαναθο ) that the hearing the fame things for ever (like cabbage warmed up, and ferved at table many times to the fame perfons) must be nauseous and surfeiting, enough to tire and wear the musters to death.

Others read Cambre, a town near Mount Gaurus, in Campania, where a battle had been fought between the Campanians and the people of Cumæ. This had been made the subject of a declamation, which the scholars repeated so often in the schools, for their

exercises, as to tire their masters almost to death.

155. What the colour.] That which the antients called the colour, was that part of the declamation, which was introduced by way of cause, or reason, for the thing supposed to be done, and by way of plea or excuse for the action. As Orestes, when he confessed killing his mother, "I did it (says he) because she killed my father."

155. What the kind of caufe.] Deliberative, demonstrative, or judicial—or whether defensible or not.

156. The chief question.] That on which the whole cause must

What arrows, &c.] What arguments may come from the other fide. Metaph. from shooting arrows at a mark.

157. All would know, &c.] Every body is willing enough to be taught these things, but very few choose to pay the master for his pains in teaching them.

158. Do you call for your reward?] i. e. What do you mean by alking for payment? (fays the scholar.) -What do I know

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1 V The cabbage repeated kills the miserable masters. What the colour, and what the kind of cause, and

The chief question, what arrows may come from the contrary party,

All would know, nobody pay the reward.

Do you call for your reward? - what, forfooth, do I know? The fault of the teacher

You may be fure is blamed, because in the left part of the breaft dire Hannibal, 160

The Arcadian youth has nothing that leaps, whose Every fixth day, fills my miferable head:

Whatever it be concerning which he deliberates, whether he should go to the city,

From Cannæ, or after showers and thunder cautious,

more than before? This is supposed to be the language of the scholar, when the master demands payment for his trouble. The dull and inapprehensive scholar, who gets no benefit from the pains of the master, lays his ignorance upon the master, and not upon his own inattention or stupidity; and therefore is supposed to blame the mafter, and to think that he deferves nothing for all the pains he has taken.

159. In the left part of the breaft, &c. ] The heart is supposed to be in the left part of the breast, and to be the feat of understanding and wildom; in both which the youth, here fpoken of, feems to be as deficient, as if his heart were almost without motion, without that lively palpitation which is found in others. Lit. nothing leaps to the Arcadian youth in the left part of the breaft.

160. Arcadian youth. Arcadia was famous for its breed of affes, to which, by the appellation Arcadico, this young man is compared, whose dulness had prevented his profiting under the pains which his master took with him. See Pers. Sat. iii. l. 9.

- Whose dire Hannibal, &c.] No theme was more common in the Roman schools, than the adventures of Hannibal. Every week, fays the master, does the story of Hannibal torment my poor head upon a declaiming day.

162. Go to the city.] March directly to Rome, after the battle of Cannæ.

Circumagat madidas à tempestate cohortes.

Quantum vis stipulare, & protinus accipe quod do, 165

Ut toties illum pater audiat. Ast alii sex

Et plures uno conclamant ore sophistæ,

Et veras agitant lites, raptore relicto:

Fusa venena silent, malus ingratusque maritus,

Et quæ jam veteres sanant mortaria cæcos,

Ergo sibi dabit ipse rudem, si nostra movebunt

Consilia, & vitæ diversum iter ingredietur,

Ad pugnam qui rhetorica descendit ab umbra,

164. Wheel his troops wet, &c.] Hannibal, when within about three miles from Rome, was affaulted by a dreadful tempest. Maherbal, his general of horse, persuaded him to go on, and promised him that he should, that night, sup in the capitol; but Hannibal deliberated, whether he should not lead his troops back into Apulia, as they were so assaulted and dismayed by the violence of the tempest.

These circumstances are supposed to be the constant subjects of

declamations in the schools.

165. Bargain for, &c.] Ask what you please, I will give it you, if you can get this stupid boy's father to hear him as often as it do: then I think he would be persuaded of his son's dulness, and think also that I deserve to be handsomely paid for what I have

gone through in hearing him. See AINSW. Stipulor.

166—7. Six other fophists, &c.] Sophistæ meant at first learned men (from Gr. σοφος, wise); afterwards, it meant pretenders to learning, prating cavillers. It also signifies orators: in this last sense it seems used here, where the poet means to say, that many of these teachers of rhetoric had left the schools, where sictitious matters were only declaimed upon, for the bar, where real causes were agitated.

167. Cry together with one mouth.] i. e. All agree with one confent to take this step—viz. to have done with teaching school,

and to go to the bar.

168. The ravisher being left.] i. e. Leaving the fictitious subjects of declamation, such as some supposed ravisher, or perhaps the sape of Helen, Proserpine, &c.

169. The mixed poisons are filent.] Nothing more is said about

the poilons of Medea. Fufa -poured and mixed together.

Ungrateful husband.] Jason, who having married Medea, left her, and married another.

170. What medicines now heal, &c.] Mortaria-mortars.

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He should wheel about his troops wet with the tempest.

[take what I give, 165]

Bargain for as much as you please, and immediately

That his father should hear him as often. But six

other

Sophists, and more, cry together with one mouth, And agitate real causes, the ravisher being left:

The mixed poisons are filent, the bad and ungrateful husband,

And what medicines now heal old blind men. 170
Therefore he will discharge himself, if my counsels
will
Flife,

Move; and he will enter upon a different walk in Who has descended from the rhetorical shadow to real engagement,

Per met. medicines bray'd in a mortar.—What medicines recovered old Æson to his youth, and sight, again. Ov. Met. Lib. vii. l. 287—93.

Grangius thinks that this alludes to a story of a son, who made up some medicines to cure his father's eyes, and who was accused by his mother-in-law of having mixed up poison, which the father

believing, disinherited him. So Farnaby.

171, Therefore.] Ergo—q. d. As the profession of teaching school is so miserable, and without profit, I would therefore advise those, who have left the shadowy declamation of the school for the real contention of the bar, to follow a new course of life, and never think of returning to teaching rhetoric again, lest they should have nothing left to buy bread with—this seems to be the sense of the passage.

\_\_\_ Discharge himself.] Sibi dabit ipse rudem—literally, he

will give himself the wand.

The rudis was a rod, or wand, given to sword-players, in token of a discharge, or release, from that exercise. Hence the phrase—Dare rudem, to give a discharge—to dismiss.

See Hor. Ep. i. l. 2. donatum jam rude—difinis'd. Francis. Juv. Sat. vi. l. 113. and note.

He will discharge himself from keeping school.

173. The rhetorical shadow, &c.] From the poor empty declamations in the schools, which at best are but a shadow of reality, and are but shadows in point of prosit.

— Real engagement.] To engage in pleading causes at the bar, which have reality for their subjects, and which, he hopes, will produce real profit. Descendit ad pugnam—a military phrase.

Summula ne pereat, quâ vilis tessera venit
Frumenti: quippe hæc merces lautissima. Tentai75
Chrysogonus quanti doceat, vel Pollio quanti
Lautorum pueros, artem scindens Theodori.
Balnea sexcentis, & pluris porticus, in quâ
Gestetur dominus quoties pluit: anne serenum
Exspectet, spargatve luto jumenta recenti?

180
Hic potiùs: namque hic mundæ nitet ungula mula,

Parte alia longis Numidarum fulta columnis Surgat, & algentem rapiat cœnatio folem. Quanticunque domus, veniet qui fercula doctè Componit, veniet qui pulmentaria condit. 185 Hos inter sumptus sestertia Quintiliano, Ut multum, duo sussicient; res nulla minoris

174—5. A vile wheat ticket.] In any dole made by the emperor, or by one of the city magistrates, for distributing com, the poor citizens had each a tally, or ticket, given them, which they first shewed, and then received their proportion, according to the money they brought, to buy wheat from the public magazines, at a lower than the market price. This tally, or ticket, was called tessera, it being four-square: it was made of a piece of wood, or of lead—hence Juvenal calls it vilis.

175. A most splendid reward.] Though they should get only a wheat-ticket for a fee, yet this is noble, in comparison of what

they get by teaching rhetoric.

176. Chryfogonus—Pollio.] Rhetoric-masters, who read to their pupils the works of Theodorus Gadareus, an excellent orator, born at Gadara, a city of Syria, not far from Ascalon.

177. Dividing.] Scindens—dividing, taking to pieces, and

thus opening and explaining the feveral parts.

178. They.] The nobility, the rich fathers of the poor rheto-

rician's pupils.

Baths at fix hundred sessertia.] Which they built for themselves, and maintained at a greut expence. See Sat. i. l. 106, note.

Their portice at more.] They were still more expensive in their portices, or covered ways, where they used to ride in rainy

or dirty weather.

179. Can be wait, &c.] Should these great people be forced to stay at home till sine weather came, or else go out and splash themselves, and their sine horses, with dirt?

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Lest the small sum should perish, from which cometh a vile 1ry 175 Wheat-ticket: for this is a most splendid reward.

For how much Chryfogonus teaches, or Pollio the children

Of the quality, dividing the art of Theodorus.

Baths are at fix hundred festertia, and a portico at more, in which

The lord is carried when it rains: can he wait for Fair weather, or dash his cattle with fresh mud? 180 Here rather, for here the hoof of the clean mule fhines. pillars.

In another part, propp'd with tall Numidian A supper-room arises, and will snatch the cool sun. Whatever the house cost, one will come who compofes skilfully

Dishes of meat, and one who seasons soups. Amidst these expences, two sestertia, as a great father deal, Will fuffice for Quintilian. No thing will cost a

181. Here rather, &c. To be fure he will use the portico, where not only he, but his very mules, are protected from having their feet soiled.

182. Tall Numidian pillars.] The room raised high on pillars of marble from Numidia, which was very elegant and expensive.

183. A supper-room.] A dining-room we should call it; but conatio, among the Romans, fignified a room to sup in, for their entertainments were always at supper.

-- Snatch the cool sun. The windows so contrived as to catch the sun in winter-time. The Romans were very curious in their contrivances of this fort. They had rooms toward the northeast, to avoid the summer sun; and toward the south-west, to receive the fun in winter.

184. Whatever the house cost.] They little regarded the expence they were at in building.

-- One will come, &c.] They's fure to have their tables fumptuously furnished by cooks, confectioners, &c. Pulmentaria teems used here for victuals in general. AINSW.

186. Amidst these expences, &c.] Which they squander away in buildings, eating, and drinking, they think two poor festertia

Constabit patri, quam filius. Unde igitur tot Quintilianus habet faltus? exempla novorum Fatorum transi: felix & pulcher & acer, 198 Felix & fapiens & nobilis & generofus, Appositam nigræ lunam subtexit alutæ: Felix, orator quoque maximus, & jaculator, Et si perfrixit, cantat benè. Distat enim, quæ Sidera te excipiant, modò primos incipientem Edere vagitus, & adhuc à matre rubentem. Si Fortuna volet, fies de rhetore consul: Si volet hæc eadem, fies de confule rhetor. Ventidius quid enim? quid Tullius? anne aliud quam Sidus, & occulti miranda potentia fati? Servis regna dabunt, captivis fata triumphos. Felix ille tamen, corvo quoque rarior albo. Pœnituit multos vanæ sterilisque cathedræ,

(about 151.) enough to pay Quintilian (the great rhetorician) for teaching their children.

187—8. Will soft a father lefs, &c.] They laid out their money with chearfulness on their gluttony, &c. but grudged ever so little expence for the education of their children; therefore nothing costs them so little.

198-9. Hath Quintilian, &c.] If these things be so, how comes Quintilian to have so large an estate, and to be the owner of such a tract of country?

of men, whose fortunes are so new and singular as this: they must not be mentioned as examples for others. As if he had said—Who but Quintilian ever grew rich by the cultivation of the liberal arts? It is quite a novelty. The Romans called an unusual good fortune—nova sata.

190. The fortunate is handfome, &c.] In these lines the poet is saying, that "Luck is all;"—let a man be but fortunate, and he will be reckoned every thing else.

The moon, &c.] The hundred patricians, first established by Romulus, were distinguished by the numeral letter C. fixed on their shoes, which from its resemblance to an half-moon, was called Luna. This was continued down to later times, as a mark of distinction among the patricians: they were a fort of buskin made of black leather. Hor. Lib. i. Sat. vi. l. 27. By this line the poet means to say, that the fortunate may become senators and nobles. Aluta—lit. tanned leather: by meton. any thing made thereof—hence a leather shoe, or buskin.

SAT. VI

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Less than a son. Whence, therefore, hath [fates, Quintilian so many forests?—The examples of new Pass over: the fortunate is handsome, and witty, 190 The fortunate is wise, and noble, and generous, And subjoins the moon set upon his black shoe. The fortunate is also a great orator, a dart-thrower,

The fortunate is also a great orator, a dart-thrower, And, if he be hoarie, sings well: for there is a difference what

Stars receive you, when you first begin

To send forth crying, and are yet red from your
mother.

[come a consultation of the sense of

rhetorician. [than For what was Ventidius? what Tullius? was it other A star, and the wonderful power of hidden fate? 200

The fates will give kingdoms to flaves, triumphs to captives.

[white crow.]

Yet that fortunate person is also more rare than a Many have repented the vain and barren chair,

193. A dart-thrower.] This is the literal fense of jaculator; but we must here suppose it to mean, one skilful in throwing out, or darting, arguments—i. e. a great disputant—l. 156.

darting, arguments—i. e. a great disputant—l. 156, 194. There is a difference, &c.] The Romans were very supershitious, and thought that the fortune of their suture life mainly depended on the stars, or constellations, which presided over their natal hour. See Sat. ix, l. 32—4, & al.

196. Red from your mother. ] i. e. Just born. Before the blood contracted from the birth is washed away.

198. This same.] Fortune.

199. Ventidius. Baffus, son of a bondwoman at Ascalon, He was first a carman, then a muletcer; afterwards, in one year, he was created prætor and consul.

Tullius.] The fixth king of Rome, born of a captive.

199—200. Other than a flar.] i. e. To what did these men owe their greatness, but to the stars which presided at their birth, and to the mysterious power of destiny?

202. More rare, &c.] However that same fortunate and happy

man is rare to be met with. Comp. Sat. vi. 164.

203. Many have repented, &c.] Of the barren and beggarly employment of teaching rhetoric—which they did, fitting in a chair, desk, or pulpit.

N 2

Sicut Thrasymachi probat exitus, atque Secundi Carrinatis; & hunc inopem vidistis, Athenæ, 205 Nil præter gelidas ausæ conferre cicutas. [terram,

Dì majorum umbris tenuem, & sinè pondere Spirantesque crocos, & in urna perpetuum ver, Qui præceptorem sancti voluere parentis Esse loco. Metuens virgæ jam grandis Achilles 210 Cantabat patriis in montibus: & cui non tunc Eliceret risum citharædi cauda magistri? Sed Russum, atque alios cædit sua quæque juventus: Russum, qui toties Ciceronem Allobroga dixit. Quis gremio Enceladi, doctique Palæmonisassert 215

204. Thrasymachus.] Who hanged himself. He was a rhetorician of Athens, born at Carthage.

204-5. Secundus Carrinas.] He came from Athens to Rome,

and, declaiming against tyrants, was banished by Caligula.

205. Him you faw, &c.] Socrates, whom ye saw, ungrateful Athenians! almost starving, and paid him nothing for his lectures, but the barbarous reward of cold hemlock, with which he was poisoned by the sentence of his judges. Hemlock has such a refrigerating quality over the blood and juices, as to cause them to stagnate, and thus occasion death; it is therefore reckoned among the cold poisons. The word ause, here, is very significant, to intimate the daring insolence and cruelty of the Athenians, who, to their own eternal insamy, could reward such a man in such a manner.

207. Grant, &c.] This fentence is elliptical, and must be supplied with some verb to precede umbris, as give, grant, or the like,

Thin earth, &c.] It was usual with the Romans to express their good wishes for the dead, in the manner here mentioned, that the earth might lie light upon them. So Martial—

Sit tibi terra levis, mollique tegaris arena,

208. Breathing crocufes.] Breathing forth fweets.—Crocus, lit, faffron; also the yellow chives in the midst of flowers. What

we call a crocus blows early in the fpring.

—— Perpetual spring, &c.] May flowers be perpetually growing and blooming, as in the spring of the year. They were fond of depositing the urns of their deceased friends among banks of flowers.

209. Who would have a preceptor, &c.] Who venerated their mast rs and teachers as if they were their parents; and esteemed them, as standing in the place of parents.

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Asthe exit of Thrasymachus proves, and of Secundus Carrinas, and him whom poor you saw, O Athens, Daring to bestow nothing but cold hemlock. 206
Grant, ye gods, to the shades of our ancestors thin earth, and without weight, [their urn, And breathing crocuses, and perpetual spring upon Who would have a preceptor to be in the place of a facred

209
Parent. Achilles, now grown up, fearing the rod, Sang in his paternal mountains; and from whom then

[drawn forth laughter? Would not the tail of the harper his master have But Russus, and others, each of their own young

Ruffus who so often called Cicero an Allobrogian.
Who brings to the lap of Enceladus, or of the learned Palæmon,

215

210. Achilles, &c.] The famous fon of Thetis, when almost a man, was in great awe of his tutor Chiron the Centaur.

211. Sang.] Practifed lessons in vocal and instrumental music under his tutor.

— In his paternal mountains.] The mountains of Thessaly, from whence came Peleus the father of Achilles.

212. Would not the tail, &c.] The upper part of Chiron was like a man, the lower like a horfe. His figure must be ridiculous enough, with a man's head and with an horse's tail, and would have been laughed at by most people; but Achilles had too much reverence for his master, to make a joke of his figure, as most modern scholars would have done.

-- Harper his master.] Chiron is said to have saught music,

as well as medicine and aftronomy.

men itrike,

213. But Ruffus, &c.] Now, so far from the masters receiving veneration from their scholars, it is a common practice for the scholars to beat the master, as had been the case of Ruffus and others. So Plautus, Bacch. iii. > 37. Puer septuennis pædagogo tabula dirumpit caput.

214. Ruffus, &c.] Thi Ruffus charged Cicero with writing barbarous Latin, like ar Allobrogian, or Savoyard. Even this great grammarian could not obtain respect from his scholars.

215. Who brings, &c.] Who pays Enceladus a reward equal to

Quantum grammaticus meruit labor? & tamen ex hôc, [æra]
Quodcunque est (minus est autem, quâm rhetoris Discipuli custos præmordet Acænitus ipse, Et qui dispensat, frangit sibi. Cede, Palæmon, Et patere inde aliquid decrescere, non aliter, quâm Institor hybernæ tegetis, niveique cadurci: 221 Dummodò non pereat, mediæ quòd noctis ab horî Sedisti, quâ nemo faber, quâ nemo sederet, Qui docet obliquo lanam deducere ferro:

Dummodò non pereat totidem olsecisse lucernas, Quot stabant pueri, cùm totus decolor esset 226 Flaccus, & hæreret nigro fuligo Maroni.

Rara tamen merces, quæ cognitione Tribuni

his labours? He was a famous grammarian. Gremio here de notes a loofe cavity, or hollow, formed by the doubling of the robe or garment.—q. d. A lap into which things were put. Gr. \*\*columns\*\* Comp. Luke vi. 38.

and distinguished grammarian, but who was so conceited, as to say, that learning would live and die with him. See Suet. de Gramm.

23. See Sat. vi. l. 451.

217. Whatever it be, &c.] After all, small as the pay of a grammarian may be (which at the most is even smaller than that of

rhetorician) there are fad defalcations from it.

18. Acanitus—the keeper, &c.] This Acanitus is a feigned name for some pædagogue (Gr. παις, a boy, and αγω, to lead) who was a fort of servant, that followed his young master, took care of his behaviour, and particularly attended him to his exercise, and w school.

He is properly called here, Discipuli custos.—He insisted on having part of the poor grammarian's pay, as a perquisite. The word præmordet is here peculiarly happy, and intimates that the pædagogue, who, perhaps, carried the pay, took a part of it before he delivered it to the maker: like a person who is to give a piece of bread to another, and bees a piece off first for himself.

the steward or housekeeper; either the belonging to the grammarian, into whose hands the money is paid, etains some part of it for his wages, or the steward of the gentleman who pays it, retains

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As much as grammatical labour has deserved? and yet from this [rhetorician]
Whatever it be (but it is less than the money of the Accenitus himself, the keeper of the scholar, snips, And he who manages, breaks off some for himself.

Yield, Palæmon, [otherwise than 220 And suffer something to decrease from thence, not

A dealer in winter-rug, and white blanket.

Only let it not be lost, that from the midnight hour You have fat, in which no smith, in which nobody

would fit,

Who teaches to draw out wool with the crookediron: Only let it not be lost to have smeltas many lamps 225 As boys were standing, when all discolour'd was Horace, and soot stuck to black Virgil.

Yet pay is rare which may not want the cognizance

a part of it by way of poundage, or perquifite, to himself, Frangit.—metaph. from breaking something that was entire.

219. Tield, Palamon, &c.] Submit to these abatements, and be glad to have something, though less than your due, as it fares with tradesmen who are willing to abate something in their price, rather than not sell their goods. See Ainsw. Institut.

222. Let it not be lost, &c.] Only take care to have something for your trouble; let not all your pains, which you have taken, be thrown away, in rising at midnight to teach your boys—a fatigue that no common mechanic would undergo.

224. To draw out wool, &c.] To comb wool, which they did, as we find by this passage, with a card having crooked teeth made

of iron—like those now in use.

have been half poisoned, with the stink of as many lamps as you have boys standing round you to say their lessons before it is light, and therefore are each of them with a lamp in his hand to read by.

which the boys, through carelessness, let drop on their books.

which the boys held close to their books, when they were reading and construing their lessons.

228. Tet pay is rare which, &c. Though little is left of

Non egeat. Sed vos sævas imponite leges,
Ut præceptori verborum regula constet,
Ut legat historias, auctores noverit omnes,
Tanquam ungues digitosque suos; ut fortè rogatus
Dum petit aut thermas, aut Phæbi balnea, dicat
Nutricem Anchisæ, nomen, patriamque novercæ
Archemori: dicat quot Acestes vixerit annos,
Quot Siculus Phrygibus vini donaverit urnas.
Exigite, ut mores teneros ceu pollice ducat,
Ut si quis cerà vultum facit: exigite, ut sit
Et pater ipsius cœtûs, ne turpia ludant,
Ne faciant vicibus. Non est leve tot puerorum
246

the pay of the grammarian, after all the deductions above mentioned, yet it is very rare that they get any thing at all, unless they go to law for it. The tribune here means the judge who tried civil causes.

229. But impose ye, Sc. Though the poor grammarian labours under all these difficulties, be sure, you that send your sons to them, to impose all the task upon them that ye can: make no abatement in his qualifications: expect that he knows every rule of grammar.

231. Read histories, &c.] That he should be a good historian: that he should know all authors at his singers ends—Ad unguem—as

the faying is.

as well as cold baths, balnea; to the former they went to sweat, in the other they washed. Now this poor grammarian was expected to be ready to answer any questions which were asked him, by people whom he met with, when he went either to the one or the other.

- Phabus.] The name of fome bath-keeper.

234. The nurse of Anchises. The poet here, perhaps, means to ridicule the absurd curiosity of Tiberius, who used to be often teasing the grammarians with filly and unedifying questions; as, Who was Hecuba's mother? What was the name of Achilles when dressed in woman's clothes? What the sirens sung?—and the like. See Suet. in Tiberio, cap. lxx.

Such foolish questions might be asked the grammarian, when he met with people at the baths; and he was bound to answer them,

under peril of being accounted an ignoramus.

Caieta, the nurse of Æneas, is mentioned, Æn. vii. 1. 2; but there is no mention of the nurse of Anchises: perhaps Ju-

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Of the Tribune.-But impose ye cruel laws, That the rule of words should be clear to the pre-Tauthors 231 ceptor: That he should read histories, should know all As well as his own nails and fingers; that, by chance, being ask'd Phœbus, he should tell While he is going to the hot baths, or the baths of The nurse of Anchises, the name and country of the Tlived: 235 step-mother Of Archemorus: should tell how many year Acestes How many urns of wine the Sicilian presented to the Phrygians. with his thumb, Require, that he should form the tender manners as As if one makes a face with wax: require, that he should be Even a father of his flock, lest they should play base And corrupt each other: it is no light matter, to

venal means to ridicule the ignorance of the querift, as mistaking Anchises for Æneas.

234—5. Of the slep-mother of Archemorus.] For Anchemolus (see Æn. x. l. 389.) who seems here meant; but perhaps the querift may be supposed to call it Archemorus.

235. Acestes.] Æn. i. 199; and Æn. v. 73.

236. The Sicilian.] Meaning Acestes, who was king of Sicily.

of his giving wine to the Trojans. See Æn. i. 199-200.

237. Require.] Exigite, exact—that, befide his teaching your children (and, in order to that, he be perfectly learned) that he also should watch over their morals, and form them with as much care, and exactness, as if he were moulding a face in wax with his singers. Ducat—metaph. taken from statuaries. Comp. Virga. Rn. vi. 1. 848.

239. A father of his flock.] Require also, that he should be as anxious, and as careful of his scholars, as if he were their father.

Lest they should play, &c.] Lest they should fall into lewd and bad practices among themselves. This is the substance of this, and the two following lines, which had better, as some other passages in Juvenal, be paraphrased than translated.

Observare manus, oculosque in fine trementes. Hæc, inquit, cures; sed cum se verterit annus, Accipe, victori populus quod postulat, aurum.

342. When the year, &c.] When the year comes round-at

the end of the year.

243. Accept a piece of gold.] Aurum—The Roman aureus (according to Arnsw. Val. and Proportion of Roman Coins) was about 11. 9d. of our money:—but, whatever the precise value of the aurum mentioned here might be, the poet evidently means to say, that the grammarian does not get more for a whole year's labour in teaching, and watching over a boy's morals, than a victorious fencer, or sword-player, gets by a single battle won upon the stage—viz. about 4l. (or rather about 5l.) of our money, which Marshal, after Vet. Schol. says, was the stated sum, and which was not to be exceeded.

who gave and presided at the shew. This passage is, by some,

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The conduct of fo many boys, and their wanton looks.

[year turns itself, These things, says he, take care of—but when the Accept a piece of gold, which the people require for a conqueror.

referred to Mart. Lib. x. Epigr. 74. where he mentions one Scorpus, a famous charioteer, who, by being victor in a chariot-race, carried off, in one hour's time, fifteen facks full of gold. But this does not feem to agree with what Juvenal fays of the gains of the poor grammarian, which the poet evidently supposes to be no more than the perquisite of a common gladiator that had come off conqueror: even this was five times as much as a lawyer got by a cause. Comp. 1. 122.

Thus Juvenal concludes this Sati re, having fully accomplished his purpose; which was to shew, by many instances, the shameful neglect of learning and science, as well as of the professors of

them, which then prevailed among the nobility of Rome.

END OF THE SEVENTH SATIRE.

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## SATIRA VIII.

## ARGUMENT

In this Satire the Poet proves, that true nobility does not consist in statues and pedigrees, but in honourable and good actions. And, in opposition to persons no

STEMMATA quid faciunt? quid prodest, Pontice, longo Sanguine censeri, pictosque ostendere vultus Majorum, & stantes in curribus Æmilianos; Et Curios jam dimidios, humeroque minorem Corvinum, & Galbam auriculis nasoque carentem? Quis fructus generis tabula jactare capaci Corvinum, & post hunc multa deducere virga Fumosos equitum cum Dictatore Magistros,

Line 1. What do pedigrees?] i. e. Of what use or service are

they, merely confidered in themselves?

Ponticus.] There was a famous heroic poet of this name, much acquainted with Propertius and Ovid: but the person here mentioned, to whom this Satire is addressed, was probably some min of quility, highly elevated by family-pride, but whose manners disgraced his birth.

2. By a long defeent. Longo fanguine—a descent through a long

train of ancestors of noble blood.

Painted countenances, &c.] It was customary among the Romans to have their houses furnished with family-pictures, images, &c.; and it was no small part of the pride of the nobility.

3, 4, 5, The Æmilii—Curii—Corvinus—] Were noble Romans, the founders of illustrious families, and an honour to their country.

3. Standing in chariots.] Triumphal cars, as expressed in the

triumphal statues.

4. Now half.] i. e Half demolished by length of time.

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## SATIRE VIII.

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bly born, who are a disgrace to their family, he displays the worth of many who were meanly born, as Cicero, Marius, Serv. Tullius, and the Decii.

What fruit to boast of Corvinus in the capacious table

Of kindred, and after him to deduce, by many a Smokey masters of to be valued [branch, with a Dictator, what was a smokey masters of the knights, with a Dictator, what to boast of the knights, with a Dictator,

4-5, Lefs by a shoulder Corviuus. His statue thus mutilated by time and accident.

5. Galba.] The statue of Sergius Galba, a man of consular dignity, and who founded an illustrious family, was also defaced and mutilated by time.

6. What fruit.] i. e. Of what real, folid use, can it be?

— The capacious table.] viz. a large genealogical table.
7. By many a branch.] The genealogical tables were described in the form of trees: the first founder of the family was the root—his immediate descendents the stem—and all the collaterals from them were the branches. So among us.

8. Smokey masters of the knights.] Images of those who had been magistri equitum, masters or chiefs of the order of knights, now tarnished, and grown black, by the smoke of the city.

— With a Dicator.] An image of some of the family who had filled that office. He was chief magistrate among the Romans, vested with absolute power, and from whom lay no appeal. Twenty-four axes were carried before him. He was never chosen but in some great danger or trouble of the state; and commonly at the end of six months was to resign his office.

Si coram Lepidis malè vivitur? effigies quò
Tot bellatorum, si luditur alea pernox
Ante Numantinos? si dormire incipis ortu
Luciferi, quo signa Duces & castra movebant?
Cur Allobrogicis, & magna gaudeat ara
Natus in Herculeo Fabius lare, si cupidus, si
Vanus, & Euganea quantumvis mollior agna?
Si tenerum attritus Catinensi pumice lumbum
Squallentes traducit avos: emptorque veneni
Fragenda miseram funestat imagine gentem?
Tota licèt veteres exornent undique ceræ [Tus. 20
Atria, nobilitas sola est atque unica Vir,
Paulus, vel Cossus, vel Drusus moribus esto:

9. If before the Lepidi, &c.] i. e. If before the images of those great men you exhibit scenes of vileness and infamy?

10. The nightly die, &c.] Pernox signifies that which last through the night. What avails it, that your room is furnished with busts, pictures, &c. of your noble ancestors, if in that very room, before their faces, as it were, you are gambling and playing all night at dice?

are going to bed at day-break, the very time when those great generals were setting forth on their march to attack the enemy.

13. Fabius, &c.] Why should Fabius, the son of Qu. Fab. Maximus, who overcame the Allobroges, boast in his father's atchievements, and in the origin of his family's descent from Hercules, the care of whose altar was hereditary in that family, if he be covetous and vain, and unworthy of the honour which he claims?

15. Softer than an Euganean lamb.] The sheep bred upon the Euganean downs had the finest and softest sleeces in all Italy. To have a very soft and delicate skin was a mark of great effeminacy; but more especially if, as the following line supposes, it was made so by art.

16. Catinensian pumice.] The best pumice-stones were gathered in Sicily, at the fact of Mount Ætna; with these the esseminate Italians used to smooth their skins. Catina (now Catania) was a city near Mount Ætna, almost ruined by an earthquake, 1693. Here were the sinest pumice-stones.

17. He shames, &c.] He dishonours the old and venerable pictures, or images, of his rough and hardy ancestors, now dirty

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If before the Lepidi you live ill? whither (tend) the effigies with 10 Of so many warriors, if the nightly die be played Before the Numantii? if you begin to fleep at the Itandards and camps ? riling of Lucifer, at which those generals were moving their Why should Fabius, born in a Herculean family, tous, if rejoice In all the Allobroges, and the great altar, if cove-Vain, and never fo much fofter than an Euganean pumice, 16 If, having rubb'd his tender loins with a Catinenfian He shames his dirty ancestors—and, a buyer of poibe broken! He faddens the miserable family with an image to Tho' the old waxen figures should adorn the courts on all fides, VIRTUE IS THE ONLY AND SINGLE NOBILITY.

with the rust of time, and thus disgraces the memory of those great men. Traduco signifies to expose to public shame. Assw. No. 5.

Be thou in morals Paulus, or Cossus, or Drusus:

18. An image to be broken.] If he should cast a sadness over the whole samily, as it were, by having his own image placed among those of his ancestors, when he does such things as to deserve to have his image broken. —If any one, who had an image of himself, were convicted of a grievous crime, his image was to be broken to pieces, and his name erased from the kalendar, either by the sentence of the judge, or by the sury of the people. Comp. Sat. x. 1. 58. Such must, most likely, be the case of a man who dealt in poisons to destroy people.

19. Old waxen figures.] Images and likenesses of ancestors, made in wax, and set up as ornaments and memorials of the great persons from which they were taken.

20. Virtue, &c.] All the enfigns of grandeur and nobility are nothing without this—it is this alone which stamps a real greatness on all who possess it.

21. Paulus.] Æmilius, who conquered Perses king of Macedonia, and led him and his children in triumph:—he was a man of great frugality and modesty.

Cæsar-hence was called Getulicus. See l. 26.

Drusus.] There were three of this name, all of which deserved well of the republic.

Hos ante effigies majorum pone tuorum: Præcedant ipías illi, te confule, virgas. Prima mihi debes animi bona. Sanctus haberi, Justitiæque tenax factis dictisque mereris? 25 Agnosco procerem: salve, Getulice, seu tu Silanus, quocunque alio de fanguine rarus Civis, & egregius patriæ contingis ovanti. Exclamare libet, populus quod clamat Osiri Invento: quis enim generosum dixerit hunc, qui30 Indignus genere, & præclaro nomine tantum Infignis? nanum cujusdam Atlanta vocamus; Æthiopem cygnum: parvam extortamque puellam, Europen: canibus pigris, scabieque vetustá Lævibus, & ficeæ lambentibus ora lucernæ, 35

22. Put these before, &c.] Prefer the examples of those good men before the statues of your family.

23. Let them, &c ] If ever you should be consul, esteem them

before the fasces, and all the enfigns of your high office.

24. You owe me, &c.] The ornaments—bona, the good qualities—of the mind, are what I first insist upon; these I expect to find in you, before I allow you to be indeed noble.

25: Honest.] Sanctus is an extensive word, and here may include picty to the gods, as well as justice, honesty and truth to-

wards men. See Sat. iii. 137.

26. Lacknowledge, Se. I then acknowledge you as a man of quality.

Hail Getulian! I falute you as if you were Cossus, the conqueror of Getulia—hence called Getulicus, l. 21, note.

——Or thou, &c.] Silanus was a noble Roman, who conmered Mago the Carthaginian general, took Hanno, another commander, prisoner, and did other great services to his country.

q. d. If, besides your personal private virtues (l. 24—5.) you show yourself a rare and choice citizen, eminently serviceable and essell to your country, like Silanus of old, from whatever blood you may derive your pedigree, however mean it may be, yet your country will rejoice that such a man has fallen to its lot—and explaim as the Ægyptians did, when they found Osiris.

20. Chris, &c.] The chief deity of Ægypt, which the

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Put these before the effigies of your ancestors: Let them, you being conful, precede the fasces themselves. delerve You owe me first the virtues of the mind—do you To be accounted honest, and tenacious of justice, in word and deed? or thou 26 l acknowledge the nobleman:—Hail, Getulian!— Silanus, from whatever other blood, a rare, and Choice citizen, thou befallest thy triumphing country, We may exclaim what, the people call out to Ofiris When found.—But who would call him noble, who is Unworthy his race, and for an illustrious name only Remarkable? We call the dwarf of some one Atlas: wench-An Æthiopian—a swan; a little and deformed

Egyptians worshipped under the form of a bull, or ox. This said bull was supposed to be inhabited by Osiris: but they used, once in a few years, to put this bull to death, and then go, with their priests, howling, and making lamentations, in search of another Osiris, or Apis, with the same exact marks as the former had; which, when they had found, they shouted for joy, and, with loud acclamations, called out—Eugnraµer! Eugnraµer! we have found him! we have found him! Συγχαιρωμεν! let us rejoice together!

Europa: to flow dogs, and with an old mange

Smooth, and licking the mouths of a dry lamp, 35

31, An illustrious name.] Or title, derived from some great and illustrious ancestor.

32. The dwarf of some one. The people of quality used to keep dwarfs for their amusement.

—— Atlas.] A high hill in Mauritania, so high that the poets make a person of it, and seign that he was the brother of Prometheus, and turned into this mountain by Perseus, at the sight of the gorgon's head. From its height it was sabled to support the celestial globe. See Virg. Æn. iv. 1.481—2.

33. An Æthiopian-a fwan.] i. e. Black white.

34. Europa.] The beautiful daughter of Agenor, king of the Phoenicians, whom Jupiter in the form of a bull carried into Crete.

Nomen erit pardus, tigris, leo; fi quid adhuc est, Quod fremat in terris violentius. Ergo cavebis, Et metues, ne tu sic Creticus, aut Camerinus.

His ego quem monui? tecum est mihi sermo. Rubelli

Plaute: tumes alto Drusorum languine, tanquam Feceris ipse aliquid, propter quod nobilis esses ;41 Ut te conciperet, quæ fanguine fulget Iüli, Non quæ ventofo conducta fub aggere texit. Vos humiles, inquis, vulgi pars ultima nostri, Quorum nemo queat patriam monstrare parentis:45 Aft ego Cecropides. Vivas, & originis hujus Gaudia longa feras: tamen imâ ex plebe Quiritem Facundum invenies: folet hic defendere causas

From her the quarter of the Globe called Europe is faid to take its name, See Hor. Lib. iii. Od. xxvii. l. 75-6.

- Slow dogs. ] Slow hounds that are unfit for the chafe.

35. Smooth.] Having all their hair eaten off by the mange. Licking the mouths, &c.] So hungry and starved as to lick the stinking oil off the edges of lamps. Giving the titles of nobility, and calling those noble who are, by their evil manners andbad actions, a difgrace to their families, is calling a dwarfa giant; -- a blackmoor -- a fine white fwan; -- a crooked deformed wench—Europa:—we may as well call a pack of mangy, worthlefs hounds—tigers, leopards, and lions; or by the name of nobler beafts, if nobler can be found.

37. Beware, &c.] Cavebis-metnes-lit. you will be cautious, and will fear, lest the world flatter you with the mock titles of Creticus and Camerinus in the same way. See Sat. ii. l. 67.

Publ. Sulpitius Camerinus was an illustrious and virtuous Roman, who was fent by the fenate, with Posthumius and Manlius, to Athens, to copy the laws of Solon, as well as those of other cities.

39. By these things.] By what I have been saying.
40. Rubellius Plautus.] Some read Plancus, others Blandus; but Plautus seems to be right. Rubellius Blandus was his father, who married Julia the daughter of Drusus, son of Livia, wife of Augustus.

- Of the Druft. You are very proud of your descent on

your mother's fide. Compare the preceding note.

41. Done something, &c.] As if you yourself had done something to make you illustrious, and deserving the honor of a mother of the Julian line.

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The name of lion, leopard, tiger, shall belong; and if there be yet [fore beware, Any thing on earththat rages more violently. There And dread, lest thou shouldst thus be Creticus, or Camerinus. [thee is my discourse, Whom have I admonished by these things? with Rubellius Plautus: you swell with the high blood of the Druss, as if [should be noble; 41 You yourself had done something, for which you That she should have conceived you who shines with the blood of Iülus, [windy mount.]

Not she who, being hired, has woven under the "Ye are low (say you) the last part of our common people

"Of whom nonecan shew the country of his pa-"rent: ["long enjoy the happiness 46

"But I am a Cecropian"—" May you live—and
"Of this origin:" yet, from the lowest of the
people, an eloquent Roman [an
You will find: this is used to defend the causes of

43. Not she, &c.] Instead of being the son of some poor creature who knitted stockings for her bread under the town-wall. The agger, here mentioned, is the mount raised by Tarquin, for the defence of the city, a place much resorted to by low people. See Sat. vi. 587. It was much exposed to the weather.

Some read sub aere, i. e. sub dio—in the open air.

44. The last part, &c.] The very dregs of our plebeians,

45. Of whom none, &c.] Of such obscure parentage, as to be mable to trace out the birth-place of your parents.

46. I am a Gecropian.] Descended from Cecrops, the first king of Athens.

This is an insolent speech, which some proud noble is supposed to make, in scorn and derision of those whom he thought his infectiors.

aoble descent. Ironically spoken.—Viva! as the Italians say.

Ar. Tet from the lowest, &c.] Much as you despise them, there have been men of the highest talents and abilities from among

Nobilis indocti: veniet de plebe togata, Qui juris nodos, & legum ænigmata, folvat. Hic petit Euphraten juvenis, domitique Batavi Custodes aquilas, armis industrius: at tu Nil nisi Cecropides, truncoque simillimus Herma; Nullo quippe alio vincis discrimine, quam quòd Illi marmoreum caput est, tua vivit imago, Dic mihi, Teucrorum proles, animalia muta Quis generofa putat, nisi fortia? nempe volucrem Sic laudamus equum, facilis cui plurima palma Fervet, & exultat rauco victoria circo.

them-fome who have defended the causes of ignorant nobles, when they themselves could not have defended them.

49. The gowned people. ] i. e. The common people, called Togati, from the gowns which they wore. See. Sat. i. l. 3, and note.

50. Who can untie, &c.] Some great and eminent lawyer, able to folve all the difficulties, and unfold all the perplexities of jurisprudence.

51. Seeks the Euphrates, &c.] Another goes into the East,

and distinguishes himself as a soldier.

- Conquer'dBatavus.] The Batavi, or Hollanders,

conquered by Domitian when a youth.

52. The guardian eagles.] The eagles mean the Roman troops, which had the figures of eagles on their standards, and were fet to keep the newly conquered Batavi from revolting.

Another of the common people diftinguishes himself as a useful person to his country, by joining the troops that were fent on this

53. But a Ceeropian.] As for you, when you have called yourself a Cecropian, you have no more to say-and this most properly belongs to you, from your refemblance to one of the Herma at Athens, that is made of marble; so in point of insensibility are you :- that has neither hands or feet; no more have you in point of usefulness, to your country, yourself, or to any body else.

---- A mutilated Herma.] Herma -æ-- fignifies a statue of Hermes, or Mercury. - Mercury was called Hermes, from Gr. Equipment, to interpret; because he was the supposed inventor of speech, by which men interpret their thoughts to each other. So Hor. Lib. 1. Ode x. 1. 1-3.

It was a piece of religion at Athens, to have a figure of Mereruy fixed up against their houses, of a cubic form, without hands SAT. V

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Unlearned nobleman: there will come from the gowned people [the riddles of the laws. Another, who can untie the knots of right, and This youth feeks the Euphrates, and of conquer'd Batavus

The guardian eagles, industrious in arms; but thou Art nothing but a Cecropian, and most like to a mutilated Herma;

For you excel from no other difference, than that He has a marble head, your image lives.

Tell me, thou offspring of Trojans, who thinks dumb animals

Noble, unless strong? for thus a swift Horse we praise, for whom many a kind hand Glows, and victory exults in the hoarse circus.

or feet; this was called Herma. The poet, therefore, humouroully compares this Rubilius Plautus, who boatled of his descent from Cecrops, and therefore called himself a Cecropian, to the useless figures of Mercury, which were set up at Athens, or, perhaps, to the posts on which they stood. In this sense he might call himself a Cecropian.

54. You excel.] You have no preference before him, in point of utility to your country, or in any thing elfe, than that you are a

living statue, and he a dead one.

who, though he boasted himself of being descended from Cecrops the first king of Athens, and who is supposed to have lived before Deucalion's flood, yet likewise might boast, that he was also descended from ancestors, who derived their blood, in later times, from the Trojans who first settled in Italy.

Some think that we may read this, ye Trojans—meaning the chief people of Rome in general, who prided themselves on their descent from the Trojans, and to whom he may be supposed to address himself. Comp. Sat. i. 100, where he calls them Troju-

genas. But see 1. 71, post.

57. Strong.] Fortia—vigorous, courageous, fit for the purposes for which they are wanted.

58. Many a kind hand, &c.] They used to clap their hands, in token of applause, at the public shews and sports.

59. The hoarfe circus. ] i. e. The people in the circus, hoarfe with their applauding acclamations.

Nobilis hic, quocunque venit de gramine, cujus 60 Clara fuga ante alios, & primus in æquore pulvis. Sed venale pecus Corythæ, posteritas & Hirpini, si rara jugo victoria sedit; Nil ibi majorum respectus, gratia nulla Umbrarum: Dominos pretiis mutare jubentur 6; Exiguis, tritoque trahunt epirhedia collo Segnipedes, dignique molam versare Nepotis. Ergo ut miremur te, non tua, primum aliquid da, Quod possim titulis incidere præter honores, Quos illis damus, & dedimus, quibus omnia debes. Hæc fatis ad juvenem, quem nobis fama superbum Tradit, & inflatum, plenumque Nerone propinquo. Rarus enim fermè fensus communis in illà Fortuna. Sed te censeri laude tuorum, Pontice, noluerim, sic ut nihil ipse futuræ 75

60. From whatever pasture.] Lit. grass—q. d. wherever bred, 61. Whose dust is first, &c.] Who keeps before the others, so that the first dust must be raised by him.

62. The cattle of Corytha.] The breed, or stock of a famous

mare, fo called, are fold.

63. Hirpinus.] A famous horse, so called from the place where he was bred, being a hill in the country of the Sabines.

-If rare victory, &c.] If they feldom win in the chariot-race, 65. Of shades.] No regard to the ghosts of their departed anceftors.

-- To change their mastere, &c. ] Their present master dis-

poses of them very cheaply to others.

66. With a worn neck.] They are put into teams, and the hair is all worn off their necks, which are galled with the harness with which they are fastened to the carriage. See Epirhedium. Airsw

67. Of Nepoe.] The name of some miller, who ground corn in horse-mills.

68. Admire you, not yours, Se.] That we may admire you personally for your own take, and not merely for your family, or fortune, or title.

- Shew famething, Sc. ] Give us same proof, by some noble

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He is noble, from whatever pasture he comes, whose flight [on the plain. 61 Is famous before the others, and whose dust is first But the cattle of Corytha are set to sale, and the posterity of

Hirpinus, if rare victory sits on their yoke. There is no respect of ancestors, no favour

Of shades; they are commanded to change their masters [neck, 66]

For small prices, and draw waggons with a worn slow of foot, and worthy to turn the mill of Nepos. Therefore that we may admire you, not yours, first them something.

Which I may inscribe among your titles besides your Which we give, and have given, to them to whom you owe all.

[delivers to us 71]

These things are enough to the youth, whom same Proud, and pussed up, and sull of his kinsman Nero.

[that

For common sense is, for the most part, rare in Condition. But to have thee esteem'd from the praise of your ancestors, [should do 75] Ponticus, I should be unwilling, so as that yourself

and worthy actions, of true nobility, which besides your high titles, may be recorded with honour to yourself.

70. Which we give, &c.] i. e. To your ancestors, to whom, as things are at present, you stand solely indebted for every mark of respect that is bestowed upon you.

71. To the youth, &c.] q. d. So much for Rubellius Plautus, a youth (as fame represents him, &c.)

72. His kinsman Nero.] His relationship to Nero. Comp. note on 1. 40.

73. Rare, &c.] Very seldom sound in such a situation of life.

75. Ponticus, &c.] See l. 1. of this Sat. and note.

The poet tells the person to whom he addresses this Satire, that he should be forry to have him esteemed merely on account of his ancestors.

Laudis agas: MISERUM EST ALIENÆ INCUMBERI Ne collapsa ruant subductis tecta columnis. [FAMÆ, Stratus humi palmes viduas desiderat ulmos. Esto bonus miles, tutor bonus, arbiter idem Integer: ambiguæ si quando citabere testis 80 Incertæque rei, Phalaris licèt imperet, ut sis Falsus, & admoto dictet perjuria tauro, [PUDORI, SUMMUM CREDE NEFAS ANIMAM PRÆFERRI Et propter vitam vivendi perdere causas. Dignus morte perit, cœnet licèt ostrea centum 85 Gaurana, & Cosmi toto mergatur aheno.

76. Nothing of future praise.] That he should do nothing himself, in order to raise his own character, in time to come.

77. Lest the house fallen, &c.] Metaph. i. e. lest, like a building which tumbles into ruins, when the pillars which support it are removed, so you, if you have no other support to your character, than what your ancestors have done, if this be once put out of the question, you should fall into contempt.

78. The vine, &c.] If you owe the support of your same entirely to that of others, let that be removed, and you will be like a vine which wants the support of an elm to keep it from

crawling along the ground.

They used to fasten up their vines, by tying them to the trunks

of elm-trees. - See Sat. vi. 149. Virg. Geor. i. l. 2.

If by any accident the vines broke from the trees, and lay upon the ground, they called the trees viduas ulmos, alluding to they having lost the embraces of the vine, as a widow those of her hufband when he dies.

79. A good foldier.] Serve your country in the army.

—— A faithful tutor.] Quali tuitor—a trufty guardian to some minor, having the charge of his person and affairs, till he comes of age to manage for himself.

79-80. An uncorrupted umpire.] When called upon to decide a cause by your arbitration, distinguish yourself by the utmost im-

partiality.

80. A witness, &c.] If called upon as a witness in some dark and fricult matter, let your testimony be true, fair and unbiassed.

81. Phalaris, &c.] One of the most cruel of all the Sicilian tyrants; he had a brazen bull, in which he inclosed people, and burnt them to death.

I hough this tyrant were to bring his buil, and threaten to put

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SAT. VIII

Lest the

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Nothing of future praise: 'TIS MISERABLE TO REST ON ANOTHER'S FAME,

Lest the house fallen, by the pillars being taken away, should tumble into ruins. [elms. The vine strow'd on the ground wants the widow'd Be you a good soldier, a faithful tutor, an uncor-

rupted [in a doubtful 80]
Umpire also: if you are summoned as a witness
And uncertain thing, tho' Phalaris shou'd com-

mand, that you [the bull brought to you, Should be false, and should dictate perjuries with BELIEVE IT THE HIGHEST IMPIETY TO PREFER.

LIFE TO REPUTATION,

And, for the fake of life, to lose the causes of living. He perishes worthyof death, tho' he should sup on an hundred [whole caldron of Cosmus. 86 Gaurane oysters, and should be immersed in the

you to death, by burning you alive, if you would not fpeak falfely,

yet let not even this make you deviate from the truth.

83. The highest impiety, &c.] Esteem it a crime of the deepest dye, to value your life, so as to preserve it in a dishonourable way, at the expence of your reputation and honour. Pudor—same, reputation. AINSW.

84. To lose, &c.] i. e. The only causes which make life valuable, the purposes for which it was ordained, and for which it

should be defirable, honour, truth, and surviving fame.

85. He perishes, &c.] Such a wretch, who would prefer his fafety to his innocence, deserves to perish utterly, and, when he dies, to have his memory perish with him, however sumptuously he may have lived.

86. Gaurane oysters.] Lucrine oysters, taken about the port

at Baiæ, near the mountain Gaurus, in Campania.

— Immersed, &c.] The Romans gave particular names, to particular perfumed ointments; sometimes they named them after the country from whence they came, sometimes (as probably here) after the name of the consectioner, or persumer, who prepared them. They had an unguentum Cosmianum, so called from one Cosmus, who, by boiling various aromatics together, produced

Expectata diu tandem provincia cum te
Rectorem accipiet, pone iræ fræna modumque
Pone & avaritiæ: miserere inopum sociorum.
Ossa vides regum vacuis exhausta medullis.

Respice, quid moneant leges, quid curia mandet;
Præmia quanta bonos maneant; quam sulmine justo
Et Capito & Tutor ruerint, damnante senatu,
Piratæ Cilicum: sed quid damnatio confert,
Cum Pansa eripiat quicquid tibi Natta reliquit?
Præconem, Chærippe, tuis circumspice pannis
Jamque tace: suror est post omnia perdere naulum.
Non idem gemitus olim, nec vulnus erat par

bis famous ointment. The poet here means, that if the person spoken of were not only to anoint himself, as others, but could afford to purchase, and dip himself in a whole kettle full at once of this rare persume, yet his name would deservedly rot with his carcase. It is not living sumptuously, but living well, that gives reputation after death.

87. The province, &c.] He now advises Ponticus as to his behaviour towards the people he is to govern, when he is in possession of the government of one of the conquered provinces, which he had

long expected,

88. Put checks, &c.] Frœna—literally, bridles.—q. d. Bridle your anger, keep your passion within bounds.

89. Put to covetousness.] Restrain your avarice, set bounds to

your defires.

The poor affociates.] The poor people who have been reduced by conquest, and now become the allies of the Romans.

90. The bones of kings, &c.] i. e. You see some of the kings, which we conquered, unmercifully squeezed, and the very marrow, as it were, sucked out of their bones. Offa vacuis medulis—

i. e. ossa vacua a medullis. Hypallage.

where the senate or council assembled: here (by metonym.) it may stand for the senate itself—Curia pro senatu—Campus pro Comitiis—Toga pro pace, &c. appellatur. Cic: de Orat. iii,42. It was usual for the senate to give a charge to the new governors, on their departure to the provinces over which they were appointed.

92. How just a stroke, ] How justly they were punished by a decree of the senate, which fell on them like a thunder-bolt.

94. Robbers of the Cilicians.] Coffutianus Capito, and Julius Tutor, had been successively præsects, or governors, of Cilic

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When at length the province, long expected, shall receive you

Governor, put checks to anger, and measure also Put to covetousness: pity the poor associates.

You see the bones of kings exhausted, with empty marrow.

[command; 91]
Regard what the laws may admonish, what the state
How great rewards may admonish, what the state

Command; [just a stroke How great rewards may await the good; with how Both Capito and Tutor fell, the senate condemning. The robbers of the Cilicians: but what does condem-

nation avail,
When Panfa can seize whatever Natta lest you? 93
Look about for a crier, Chærippus, for your rags,

And now be filent: it is madness, after all, to lose
your freight.

[was the wound of
There were not the same complaints formerly, nor

and both recalled and condemned by the fenate for peculation and extortion.

95. Pansa can seize, &c.] Where is the use of making examples of wicked governors, when, if you punish one, his successor will seize on all he lest behind him, and thus complete the run which he began.

os. Cherippus. He introduces Cherippus, a subject of this plundered province, whom he advises to make a sale of his clothes, and the rest of his poor rags, which he had lest, before the successor comes with a fresh appetite, and devours all, supposing that if he turned what he had into money, it might be the better concealed. See Sat. vii. 6, note.

97. Be filent.] Say nothing of the money, for fear the new governor should feize it.

paid for a passage over the sea in a ship. The poet seems here to mean, that it would be no better than madness, to let the governor know of the money which the goods sold for; for, by these means, even this would be seized, and the poor sufferer not have enough left to pay his passage to Rome, in order to lodge his complaint, before the senate, against the oppressor.

98-9. The around of losses, &c.] The hurt or damage re-

Damnorum, sociis slorentibus, & modò victis.
Plenadomus tunc omnis, & ingens stabat acervus 100
Nummorum, Spartana chlamys, conchylia Coa,
Et cum Parrhasii tabulis, signisque Myronis,
Phidiacum vivebat ebur, nec non Polycleti
Multus ubique labor: raræ sinè Mentore mense.
Inde Dolabella est, atque hinc Antonius, indè 105
Sacrilegus Verres. Referebant navibus altis
Occulta spolia, & plures de pace triumphos.
Nunc sociis juga pauca boum, & grexparvus equarum;
Et pater armenti capto eripietur agello:

ceived by the rapine of governors, with respect to the property of individuals.

99. Affociates.] Sociis.—The conquered provinces were allied with the Romans, and called Socii.

of large fums of money, which the conquerors left untouched.

of the murex taken on the shore of Laconia, a country of Peloponnesus, the chief city of which was Sparta.

Purples of Cos. Cos, or Coos, was an island in the Egean Sea, near which the fish, from whence the purple dye was

taken, was also found. Sat. iii. 1. 81, note.

ioz. Parrhasius.] A samous painter of Greece, who contended with Zeuxis, and gained the prize. See Hor. Ode viii. Lib. iv. 1. 6.

Myron.] An excellent statuary, whose works were in high esteem, especially his brazen cow, which exercised the pens both of the Greek and Roman poets. Ut similis veræ vacca Myronis opus. Ov. è Pont. iv. 1. 34.

103. Phidias.] A famous painter and statuary: he is here said to have wrought so curiously in ivory, that his figures seemed to be

alive. See also Ainsw. Phidias.

104. Polycletus] A Sicyonian, a famous statuary and sculpter.

There were many of his works among this collection.

Mentor.] A noble artist in chasing and embossing plate. We are to understand here, that there were few tables, i. e. entertainments, where, in the courses and services of the table, there were not some cups, dishes, plates, &c. of Mentor's workmanship.

All these fine ornaments were permitted to remain in the

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Losses equal, when our associates slourished, and were just conquer'd. [great heap 100 Then every house was full, and there was standing a Of money, a Spartan cloak, purples of Cos, And with pictures of Parrhasius, statues of Myron, The ivory of Phidias was living, also every where Much of the labour of Polycletus: few tables without Mentor.

Thence is Dolabella, and thence Antony, thence 105
The facrilegious Verres: they brought in lofty ships
Hidden spoils, and more triumphs from peace.

Now the affociates have a few yokes of oxen, and a fmall herd of mares, [the captured field. And the father of the herd will be taken away from

houses of the owners by their first conquerors; but the avarice and rapine of the governors, who succeeded, stripped them of all.

force of rapine and plunder to the præsects who succeeded.

— Dolabella.] A proconful of Asia, accused by Scaurus, and condemned, for plundering the province over which he presided.

- Antony J C. Antonius, a procunful of Achaia, likewise

condemned for plundering the province.

not even facred things. The province profecuted him, and, Tully undertaking the cause, he was condemned and banished. Vid. Cic. in Verrem.

from public view; not daring to expose them, as was usual by fair

conquerors in their triumphs.

q. d. They got a greater booty, by stripping the poor associates, now at peace, and in amity with Rome, than the conquerors of them did, when they subdued them by open war.

translation of this passage, has well expressed the sense of it; viz.

Have nothing left but oxen for the plough,

Ipsi deinde Lares, si quod spectabile signum
Si quis in ædicula Deus unicus: hæc etenim sunt
Pro summis: nam sunt hæc maxima. Despicias tu
Forsitan imbelles Rhodios, unctamque Corinthum:
Despicias meritò: quid resinata juventus,
Cruraque totius facient tibi lævia gentis?
Horrida vitanda est Hispania, Gallicus axis,
Illyricumque latus. Parce & messoribus illis,
Qui saturant urbem, circo, scenæque vacantem.
Quanta autem inde feres tam diræ præmia culpæ,
Cum tenues nuper Marius discinxerit Afros?

Or some sew mares reserved alone for breed; Yet, lest this provident design succeed, They drive the father of the herd away, Making both stallion and his pasture prey.

Making both stallion and his pasture prey.

110. The very household gods, So. These plunderers of the provinces are so merciles and rapacious, that they refrain not even from the lares, or little images, of those tutelar deities which were placed in people's houses; and, particularly, if any of these struck their fancy, as a handsome, well-wrought image—spectabile signum, Nay, though there were but one single image, they would take even that See Ainsw. Lar.

112. For chiefs.] Pro summis, i. e. viris.—q. d. These sacrilegious depredations are for Roman chiefs to commit, because they are the most enormous (maxima, the greatest) crimes of all-scelera understood)—such as no others would be guilty of.

Other senses are given to this passage; but the above seems best to agree with the poet's satire on the Roman chiefs, who plundered the conquered provinces after their alliance with Rome.

213. The weak Rhodians.] A people infected with floth and

effiminacy. See Sat. vi. 295.

Anointed Corinth] So called from its luxury and use of prefumed ointments—a sure sign of great esseminacy.

You may fafely, and indeed with good reason, despise such people as these; for you have nothing to fear, either from their resistance, or from their revenge.

wholly sunk into efferminacy. Resinata juventus—literally, the youth (of Corinth) who are refined—i, e, bedaubed all over

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AT. VIII.

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Then the very household gods, if any remarkable image, [these (crimes) are 112 fany one single god be in the small shrine. But for chiefs, for these are greatest.—You may despise, Perhaps, the weak Rhodians, and anointed Corinth: You may deservedly despise them: what can an effeminated youth,

And the smooth legs of a whole nation do toyou? 115 Rough Spain is to be avoided, the Gallic axis, And the coast of Illyria: spare also those reapers

Who supply the city, intent upon the circus, and the theatre. [from thence, 119]
How great rewards of so dire a crime will you bring Since Marius has lately stripp'd the slender Africans?

with perfumes and effences of aromatic refins or gome. See Arnsw. Refinatus.

young men to remove, as much as possible, the hair which grew on their limbs, and indeed from every part of the body, to make them levely in the eyes of their beastly paramours. The poet here means, that an oppressive governor could have nothing to sear from such people as these, who could not have spirit, or courage enough, to attempt any resistance.

would not tamely submit to injuries done them by the Roman pre-

fects.

- Gallic axis. The Gauls fought from chariots.

117. The coast of Illyria.] Latus—lit. the side.—The Illyrians inhabited the right side of the Adriatic gulph, including Dalmatia and Sclavonia; a hardy race of people. Their country was over against Italy.

Those reapers, &c. ] Meaning the people of Afric, who

supplied Rome with corn.

118. The city.] Rome.

and minding nothing else but the public diversions of the circus, and of the theatres.

119. What rewards, &c.] But suppose you oppress the poor Africans, what can you get by it?

120, Marius.] Priscus, who being proconful of Africa, pil-

Curandum imprimis, ne magna injuria fiat Fortibus & miseris, tollas licet omne quodusquament Auri atque argenti; scutum gladiumque relinques. Et jacula, & galeam: spoliatis arma superfunt. Quod modo proposui, non est sententia; verum 125 Credite me vobis folium recitare Sibyllæ.

Si tibi fancta cohors comitum; fi riemo tribunal Vendit acersecomes; si nullum in conjuge crimen; Nec per conventus, & cuncta per oppida curvis Unguibus ire parat nummos raptura Celæno; Tunc licet à Pico numeres genus; altaque si te

Nomina delectent, omnem Titanida pugnam

laged the people of the province, for which he was condemned and banished. See Sat. i. l. 49.

120. Stripp'd.] Discinxerit—lit. ungirded—a metaphorical expression, alluding to the act of those who take away the garments of others, and who begin by loofening the girdle by which they are fastened.

122. The brave and miserable, &c. ] Beware of provoking such by any unwarrantable oppression; they will certainly find some way to revenge themselves. Though you pillage them of all their money and goods, yet remember they have arms left, with which they can revenge their wrong.

- Entirely.] Offine quod usquam-lit. every thing which

(is) any where.

126. Leaf of a Sibyl. The Sibyls were supposed to be inspired with the knowledge of future events, which came to pass as they

foretold. See Sat. iii. 1. 3, and note.

Don't think, fays Juvenal, that I am here giving you a mere random opinion of my own-No; what I fay is as true as an oracle, as fixed as fate itself, and will certainly come to pass; therefore regard it accordingly.

127. A wirtuous fet, &c. ] Cohors, here, fignifies cohors pratoria -those that accompanied the magistrate who went into a province. See Ainsw. Cohors, No 5 .- q. d. If the persons of your retinue, who attend you as your officers and ministers within your province, are virtuous and good.

- If no favourite, &c.] Acersecomes was an epithet of Apollo (Gr. anseotrates, intonfus) and was transferred to the smooth-faced boys, which great men kept for their unnatural pur-

These savourites had great interest and influence with their

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First care is to be taken, lest great injury be done
To the brave and miserable; tho' you may take away
entirely every thing

[fword,

Of gold and filver, you will leave the shield and
And darts, and helmet:—arms remain to the plunder'd.

What I now have proposed is not a mere opinion, but
Believe me to recite to you a leaf of a Sibyl.

If you have a virtuous set of attendants, if no favourite

[wife;
Sells your feat of judgment; if no crime be in your
Nor thro' the districts, and thro' the towns, with

crooked

[money; 130
Talons, does she, a Celceno, contrive to go to seize
Then, you may reckon your lineage from Picus, and,
if high names

Delight you, you may place the whole Titanian battle,

mafters. and people used to give them bribes to obtain their interference with the præfect when he sat in judgment, so as to incline him to sayour their friends in his decisions.

128. No crime in your wife.] It was too frequent for the governors of the provinces to be influenced by their wives in their determinations of causes-

here with oppida, seems to mean those districts into which the provinces were divided, like our counties, wherein the people were summoned by the magistrate to meet for the dispatch of judicial business. In each of these the præsect held a court, something like our judges on the circuits, to try criminal and civil causes. So likewise in the cities, which were districts of themselves, like some of ours. This custom is very antient—see I Sam. vii. 16. On these occasions the præsect's, or judge's wife, might attend, with no small advantage to herself, if she were inclined to extort money from the suitors, to insuence her husband in their favour.

129—30. Crooked talons, &c.] Like an harpy, seizing on all the could get. Of Celæno, and the other harpies, read Æn. iii. L. 211—18, 245, 365, 703.

131. Picus.] The first king of the Aborigines, an antient people of Italy, who incorporated themselves with the Romans. Hewas said to be the son of Saturn.

132. Titanian battle.] All the Titans, who were fet in battlearray against Jupiter, these were sons of Saturn also, Inter majores, ipsumque Promethea ponas: De quocunque voles proavum tibi fumito libro. Quòd si præcipitem rapit ambitus atque libido, 135 Si frangis virgas fociorum in fanguine, si te Delectant hebetes lasso lictore secures: Incipit ipforum contra te stare parentum Nobilitas, claramque facem præferre pudendis. OMNE ANIMI VITIUM TANTO CONSPECTIUS IN SI CRIMEN HABET, QUANTO MAJOR, QUI PECCAT. HABETUR.

Quò mihi te folitum falsas signare tabellas In templis, quæ fecit avus; statuamque parentis Ante triumphalem? quò, si nocturnus adulter Tempora Santonico velas adoperta cucullo?

133. Prometheus himseif. The fon of Iapetus, one of the Titans, and Clymene, whom the poets feigned to have been the first former of men out of clay, and then to have animated them by fire flolen from heaven. See Sat. iv. 133.

134. Whatever book, &c.] i. e. From whatever history of great and famous men you please.—q. d. You are welcome to this if you

are yourself a worthy man and a good magistrate.

136. Break rods, &c. ] If you break the rods, which you prepare for the allies over which you prefide, on their bloody backsi. e. if you cruelly torment them with feourges.

137 The listor, &c.] If you delight in putting the poor people to death, till the very axes are blunted by frequent use, and the executioner hanfelf be tired out with the number of executions.

138. The nobility, &c.] So far from the nobility of your family's reflecting any honour upon you, it rifes, and stands in judgment, as it were, against you, and condemns you for your degeneracy.

139. A clear torch, &c.] Makes your foul deeds the more con-

ipicuous, and exposes your shame in a clearer light.

140. Every vice.] Such as cruelty, avarice, and the like. Pra-

vitates animi, vitia rectè dicuntur. Cic.

— More conspicuous, &c.] So far from deriving any sance tion from high and noble birth, the vices of the great are the more blameable, and more evidently inexcufable, in proportion to the greatness of their quality—their crimes are the more notorious, their examples the more malignant.

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And Prometheus himself, among your ancestors, Take to yourself a great grandfather from whatever book you pleafe.

But if ambition, and luft, hurry you headlong, 135 If you break rods in the blood of the allies, if thee

Blunt axes delight, the lictor being tired,

The nobility of your ancestors themselves begins to Thameful deeds. stand Against you, and to carry a clear torch before your EVERY VICE OF THE MIND, HAS, BY SO MUCH,

MORE CONSPICUOUS

BLAME, BY HOW MUCH HE THAT OFFENDS IS ACCOUNTED GREATER.

Wherefore to me boast yourself accustom'd to sign false wills

In the temples, which your grandfather built, and nightly adulterer, before The triumphal statue of your father? what, if a You veil your cover'd temples with a Santonic hood?

142. Wherefore, &c.] Jactas is here understood-Quò mihi jactas te solitum, &c .- q. d. " It is of very little consequence, that " you, who are in the habit of forging wills, should be boasting to " me your nobility—to what end, intent, or purpose, can you do " it?"—Quò, here, has the sense of quorsum.

143. In the temples. It was usual to sign as a witness to a will, in the temples of the gods, to put men in mind that they were obliged by religion to be true and faithful. See Sat. i. 1. 67-8.

- Your grandfather built.] Fecit-lit. made. The piety of

your ancestors reflects no honour upon you. 144. The triumphal flatue, &c.] Which being fet up in the

temple, is, as it were, a witness of your villainy. - A nightly adulterer.] Taking advantage of the night to

conceal your deeds of darkness. See Job, xxiv. 15-17.

145. Your temples. ] Your head and face, of which the temples are a part. Synec.

A Santonic bood. The Santones were a people of Acquitain, a part of France, from whom the Romans derived the ule of hoods, or cowls, which covered the head and face. Comp Sat. vi. 1. 328-9.

Præter majorum cineres, atque offa volucri Carpento rapitur pinguis Damasippus; & ipse, Ipfe rotam stringit multo fufflamine Conful: Nocte quidem; fed luna videt, fed fidera teftes Intendunt oculos. Finitum tempus honoris 150 Cùm fuerit, clara Damasippus luce slagellum Sumet, & occurfum nusquam trepidabit amici Jam fenis, at virgâ prior innuet, atque maniplos Solvet, & infundet jumentis hordea lassis. Intereà dum lanatas, torvumque juvencum 155 More Numæ cædit Jovis ante altaria, jurat Hipponam, & facies olida ad præfepia pictas. Sed cum pervigiles placet instaurare popinas, Obvius affiduo Syrophænix udus amomo

146. By the ashes, &c.] The poet here inveighs against the low and depraved taste of the noblemen in Rome, whose passion it was to become charioteers. The name Damasippus (from Gr. Δαμαν, to tame, and 1ππΦ, an horse) signifies an horse-tamer, and is applicable, not merely to any single person, but to all of the same taste. Damasippus, says he, drives suriously by the ashes and bones of his great progenitors; so totally uninfluenced by their examples of true greatness, as to sink into the mean character of a coachman, or charioteer. The emperor Nero affected this, and was followed in it by many, by way of paying court to him; and indeed the poet here must be understood to glance at this.

on the wheel of a carriage to stop or stay it, that it should not go too fast down hill, or run back when going up hill. The person who attended to put this on was some slave; but Damasippus, though conful, submits to this office himself.—Multo sufflamine implies his

doing this.

149. By night, &c.] This indeed he does in the night, when he thinks nobody fees him; but the moon and stars are witnesses of the fast, which is so degrading to a man in his situation, and which would not happen had he a due regard to his own dignity. Testis signifies, lit. a witness. Hence, met, that is privy to a thing—conscious. Sat. iii. 49; and Sat. xiii. 75.

150. The time of honour is finished.] When he goes out of office

at the end of the year.

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By the ashes of his ancestors, and their bones, in

Chariot, fat Damasippus is whirl'd along, and he, Himself, the conful, binds the wheel withmanyadrag. By night indeed, but the moon fees, but the conscious

finished, 150 Fix their eyes upon him: when the time of honor is Damasippus, in the clear light, the whip will

Take, and no where tremble at the meeting of a friend and truffes Now old, but will first make a fign, with his whip; Of hay will loofen, and pour in barley to his tired lock, 155

Mean time while he kills sheep, and the fierce bul-After the manner of Numa, before the altars of Jove,

he fwears by Hippona, and faces painted at the stinking mangers: But when he pleases to renew the watchful taverns, A Syrophænician, wet with constant perfume, runs to

151. In the clear light, &c: In open daylight he'll appear as a charioteer.

153. Now old. And therefore grave and fedate; yet Damasippus will feel no shame at meeting him.

- Make a sign, &c.] Salute him with a dextrous crack of

his whip.

whip. See Sat. iii. 317—18.

154. Loosen the trusses, &c.] Will feed his horses himself, coachman like. Manipulum is a handful, armful, or bundle; here we may suppose it to mean a truss of hay.

155. Kills Sheep, &c.] When he goes to offer facrifices, according to the rites established by Numa, the successor of Romulus,

at the altar of Jupiter.

156-7. Swears by Hippona, &c.] Hippona (from Iтто, ап horle) is the goddess he swears by, and in whose name he makes his vows. She was the goddess of horses and stables; her image was placed in the middle of the stalls, and curiously bedecked with chaplets of fresh roses.—By et facies pictas, we may suppose that there were other deities, of a like kind, painted on the walls of the · Itables.

158. To renew the watchful taverns.] To renew his visits, and repair to the taverns, where people fat up all night.

159. A Syrophanician, &c.] A name made of Syria and

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Currit, Idumææ Syrophænix incola portæ, Hospitis affectu Dominum, Regemque falutat, Et cum venali Cyane, fuccincta lagenâ. Defenfor culpæ dicet mihi: fecimus & nos Hæc juvenes. Esto; desisti nempè, nec ultrà Fovisti errorem. Breve sit, quod turpiter audes. 16; Quædam cum prima refecentur crimina barba, Indulge veniam pueris: Damasippus ad illos Thermarum calices, inscriptaque lintea vadit, Maturus bello Armeniæ, Syriæque tuendis Amnibus, & Rheno, atque Istro. Præstare Neronem

Phænicia, from whence the finest perfumed ointments came, as did also those who prepared them best.

159. Wet, &c.] Greafy by continually busying himself in his

trade.

160. Inhabitant of the Idumean gate.] The Idumæan gate at Rome was fo called, from Velpasian and Titus's entry through it when they triumphed over the Jews: - Idumæa is a part of Syria, bordering on Judæa. This part of Rome, which was called the Idumæan gate, was probably much inhabited by these Syrian perfu-

161. With the affectation, &c. ] The innkeepers at Rome were very lavish of their flatteries and civil speeches to people who came to their houses, in order to engage their custom. This perfumer asfects the same, in order to bespeak the custom of Damasippus, and flatters him with the highest titles that he can think of.

162. Nimble Cyane, &c.] The woman of the house loses no time in fetting a bottle of liquor before him. Succinctus curlitat hospes. Hor. Lib. ii. Sat. vi. l. 107 .- Succinctus-lit. gitt, truffed,

tucked up, for the greater expedition.

--- A venal flagon. Of wine, which was fold at the tavern. 163: A defender, &c.] Some person may perhaps say, by way of excule.

165. Let that be short, &c.] i. e. Stop short, and never persist

in doing ill.

166. Should be cut off, &c.] Left off when we come to man-

hood.

167. Indulge favour, &c. ] Make all proper allowance for the

errors of youth.

- Damafippus, &c.] True, one would make every allowance for the follies of young men; but Damasippus is of an age to know, and to do, better. See 1: 169-71.

Meet him, a Syrophænician inhabitant of the Idu-Fand king; 161 mæan gate; With the affectation of an hoft, he falutes him lord And nimble Cyane with a venal flagon. A defender of his fault will fay to me, "We also

" have done thefe things

"When young men." "Be it fo-but you left off, nor farther

" Cherish'd your error.—Let that be short which "you shamefully adventure." Some crimes should be cut off with the first beard. Indulge favour to boys. Damasippus goes to those Cups of the hot baths, and to the inscribed linen, Mature for the war of Armenia, and for defending the rivers Nero 170 Of Syria, and for the Rhine and Ister.

168. Cups of the hot baths.] The Thermæ, or hot baths at Rome, were places, where fome, after bathing, drank very hard. Hence Epigrammatogr. Lib. xii. Epigr. 71. cited by Grangius, in his note on this passage.

Frangendos calices, effundendumque Falernum,

Clamabat, biberet, qui modo lotus eques. A sene sed postquam nummi venêre trecenti, Sobrius a Thermis nescit abire domum.

They also drank hot wine, while bathing, to make them sweat.

- The inscribed linen. Alluding to the brothels, over the doors of which the entertainment which the guests might expect was let forth on painted linen.

169. Mature for the war, &c.] Damasippus is now grown up to manhood, and ripe for entering upon the service of his country.

- Armenia.] In the reign of Nero, Armenia excited new and dangerous tumults.

169-70. Rivers of Syria, &c.] As the Euphrates, Tigris, and Orontes, which were to be well defended, to prevent the incur-

sions of enemies into Syria.

170. The Rhine and Ister. ] The former antiently divided Germany and France: the latter means the Danube, the largest river in Europe; as it passeth by Illyricum, it is called the Ister. On the banks of both these rivers the Romans had many conquered nations to keep in fubjection, and many others to fear.

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Securum valet hæc ætas. Mitte Ostia, Cæsar; Mitte; sed in magna legatum quære popina. Invenies aliquo cum percussore jacentem, Permistum nautis, aut furibus aut fugitivis, Inter carnifices, & fabros fandapilarum, 175 Et refupinati ceffantia tympana Galli: Æqua ibi libertas, communia pocula, lectus Non alius cuiquam, nec mensa remotior ulli. Quid facias, talem fortitus, Pontice, fervum? Nempe in Lucanos, aut Thusca ergastula mittas. 180 At vos, Trojugenæ, vobis ignoscitis, & quæ Turpia cerdoni, Volesos Brutosque decebunt.

171. This age is able.] Persons at the time of life to which Damasippus is arrived, are capable of entering into the armies, which are to protect both the emperor and the empire. By Neronem any emperor may be meant—perhaps Domitian. Sat. iv. 38.

· Send, Cæfar, &c.] q. d. Have you occasion, O Cæfar, for an ambassador to dispatch on business of state to Ostia, or to the coasts of the Roman provinces? Ostia was a city built by Ancus Martius, at the mouth of the river Tiber. Offia -æ, fing. or Offia -orum, plur.

172. Seek your legate, &c.] If you should chuse to employ Damalippus, you must look for him in some tavern, and among the

lowest and most profligate company.

175. Makers of Coffins. ] Sandapila was a bier, or coffin, for

the poorer fort, especially for those who were executed.

176. The ceasing drums, Sc.] The priests of Cybele, in their frantic processions, used to beat drums. Here is an account of one afleep on his back, perhaps dead drunk, with his drums by him quite filent. They were called Galli, from Gallus, a river in Phrygia, in which country Cybele was peculiarly worshipped. For a description of these, see Sat. vi. l. 511-16.

177. There is equal liberty, &c.] All are here upon one footing-

they drink out of the same cup.

Another couch, &c.] The Romans, at their entertainments, lay upon couches, or beds; and people of diffinction had their couches ornamented, and some were raised higher than others but here all were accommodated alike.

178. Table more remote, &c. ] No table set in a more or less honourable place-no fort of distinction made, or respect shewn, to one more than another. They were all "Hail fellow! well met!" as

we lay.

Safe, th But feek You wil Mix'd v Among

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Safe, this age is able. Send, Cæsar, send to Ostia, But seek your legate in a great tavern, You will find him lying by some cut-throat, Mix'd with sailors, or thieves, or fugitives, Among hangmen, and makers of cossins, 175 And the ceasing drums of a priest of Cybele lying on his back. [couch There is equal liberty, cups in common; not another To any one, nor a table more remote to any. What would you do, Ponticus, if you had such assay: You would surely send him among the Lucani, or the Tuscan workhouses.

But you, sons of Troy, forgive yourselves, and what Are base to a cobler, will become the Volesi or Bruti.

in such a slave, &c.] If you had a slave that passed his time in such a manner, and in such rascally company—if such a one had fallen to your lot, what would you do with him?

180. The Lucani. Lucania was a country of Italy, belonging to Naples, where the slaves were punished by being made to dig in

fetters.

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Tuscan workhouses.] Ergastula—places of punishment for slaves, where they were made to work in chains. These were very frequent in Tuscany.

181. Sons of Troy.] A fineer on the low-minded and profligate nobility, who were proud of deriving their families from the ancient

Trojans, who settled first in Italy. See Sat. i. 100.

Forgive yourselves.] Easily find out excuses for what you do.

182. Will become the Voless or Bruti.] By these means the nobles of Rome, the most ancient families being derived from Valerius Volesus, who came and settled at Rome, with Tatius king of the Sabines, on the league of amity with Romulus.—Brutus also was a name highly reverenced, on account of the noble acts of some who had borne it.—Junius Brutus was the first consul after the expulsion of the kings; Domitius Jun. Brutus was one of the conspirators against Jul. Cæsar; these were the chiefs of a noble family in Rome, who bore the name of Brutus.

The poet here observes, that the Roman nobility were got to such a state of shameless prossigacy, that they gloried in actions and practices, which a low mechanic would have been ashamed of, and

which would have difgraced even a cobler.

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Quid, si nunquam adeò sœdis, adeòque pudendis Utimur exemplis, ut non pejora supersint?
Consumptis opibus vocem, Damasippe, locasti 185 Sipario, clamosum ageres ut Phasma Catulli.
Laureolum Velox etiam benè Lentulus egit, Judice me, dignus verà cruce. Nec tamen ipsi Ignoscas populo: populi frons durior hujus, Qui sedet, & spectat triscurria patriciorum: 190 Planipedes audit Fabios, sidere potest qui Mamercorum alapas. Quanti sua sunera vendant, Quid refert? vendunt nullo cogente Nerone, Nec dubitant celsi Prætoris vendere ludis. 194 Finge tamen gladios inde, atque hinc pulpita pone:

183. If never, &c.] q. d. What will you say, if, after the examples which I have produced, so infamous and shameful, there should remain yet worse?

185. Damasippus.] See his character, I. 147—180. At last he is supposed to have ruined himself, and to go upon the stage.

186. The flage. ] Siparium, properly, is the curtain of a theatre:

here, by fynes. it denotes the theatre itself.

— Phasma.] Catullus wrote a play, intitled Phasma, or the Vision; so called from Gr. φαινομαί, appareo. Probably the work of some scribbler of that name, full of noise and rant.

187. Velox Lentulus.] Another of these profligate noblemen.

— Laureolus.] The name of a tragedy, in which the hero

Laureolus, for some horrid crime, is crucified.

118. I being judge.] In my opinion—in my judgment.

—— Worthy, &c.] Richly deserving to be crucified in earnest, for condescending to so mean a thing as to turn actor upon a public stage.

189. The very people. ] Even the commonalty who attend at

these exhibitions.

The front of this people, &c.] The spectators are still, if possible, more inexcusable, who can impudently sit and divert themselves with such a prostitution of nobility.

190. Buffooneries.] Triscurria, from tris (Gr. 7915) three times, and scurra, a buffoon—the threefold buffooneries of persons

acting to out of character.

Patricians.] Noblemen of the highest rank.

191. Barefooted Fabii.] Planipes—an actor, or mimic, that acted without shoes, or on the plain ground.

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What, if we never use so foul, and so shameful Examples, that worse can not remain?

Thy riches confumed, thy voice, Damasippus, thou hast hired to [of Catullus. 186]
The stage, that thou mightest act the noisy Phasma Velox Lentulus also acted well Laureolus, [you Worthy, I being judge, a real cross. Nor yet can Excuse the very people: the front of this people is

Who fits, and beholds the buffooneries of patricians:
Hears barefooted Fabii—who can laugh at the flaps
Of the Mamerci. At what price they may fell their
deaths

What does it fignify? they fell them, no Nero com-Nor doubt to fell them to the shews of the haughty prætor. [here: 195] But imagine the swords there, and put the stage

A fine piece of diversion for the spectators to behold a man, descended from one of the first families, acting so low a part!

192. Of the Mamerci.] A great family in Rome, descended from Mamercus Æmilius, who, when dictator, subdued the rebels at Fidenæ.

A curious entertainment, truly, to see a descendent of this family, suffering kicks, and slaps on the face, like a merry-andrew, on a public stage, for the diversion of the people!

—— Sell their deaths, &c.] i. e. Expose their persons to be put to death.—q. d. No matter for what price these nobles run the hazard of their lives; they do it voluntarily, therefore nobody will pity them if they be killed.—He now proceeds to satirize the noble gladiators.

Nero, who commanded four hundred senators, and six hundred knights, to sight in the amphitheaure: these were excusable, for they could not help it; but this was not the case with those the poet is here writing of, who, of their own accord, exposed their lives upon the stage for hire, like common gladiators; which we may understand by vendunt.

194. Nor doubt, &c.] They make no scruple to engage in the shews of gladiators given by the practor, who sat on high, exalted in a car, to direct and superintend the whole. See Sat. x. l. 36.—They hire themselves, and therefore may be said to sell themselves, as it were for this purpose.

195. Imagine the fword, &c.] Suppose you were to chuse,

Quid satius? mortem sic quisquam exhorruit, ut sit Zelotypus Thymeles; stupidi collega Corinthi? Res haud mira tamen, citharædo principe, mimus Nobilis: hæc ultra, quid erit nisi ludus? & illic Dedecus urbis habes: nec mirmillonis in armis, 200 Nec clypeo Gracchum pugnantem, aut salce supina, (Damnat enim tales habitus, sed damnat & odit,) Nec galea frontem abscondit; movet ecce tridentem Postquam librata pendentia retia dextra 204 Nequicquam essudit, nudum ad spectacula vultum

put the lists for sword-playing on one hand, the stage on the other, which should you think best-which would you chuse?

196. Has any one, &c.] Has any one known the fear of death fo much, as not to risque his life in a combat, rather than

to play the fool as an actor.

We are to understand the poet here to say, that it is more shameful to act upon the stage, than to sight as a gladiator, though at the hazard of life; for who would not detest to play the part of the cuckold Latinus, the jealous husband of Thymele, or be a fellowactor with that stupid fellow Corinthus—a low mimic and bussoon.

197. Thymele.] See Sat. i. l. 36, and note.

198. Prince a harper.] No wonder a nobleman, born under the reign of Nero, who turned actor and harper himself, should be influenced by, and follow the example of, the emperor.

The poet is here shewing the mischief which accrues from the

evil example of princes.

199. After these things, &c.] After this, what can you expect, but that it should become a general fashion, and that nothing should be found, in the polite world, but acting plays and prize-fighting. Ludus signifies both.

There.] i. e. In that manner of employment, so unworthy the nobility of Rome, you have Gracchus, &c.—Some read illud, agreeing with dedecus—q. d. You have Gracchus, that disgrace, &c.

200. The difgrace, &c.] A severe rebuke of Gracchus, a nobleman of one of the greatest families in Rome, who debased himfelf, to the scandal of even the city itself, in fighting upon the stage. Invenal censures him for three enormities at once.

1. For his baseness, in such a condescension.

2. For his impudence, in not chusing an habit which might have disguised him.

3. For his cowardice in running away, and meanly shewing himfelf to the people to obtain their favour.

SAT. VIII.

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Which is best? has any one so fear'd death, that should be lealous of Thymele; the colleague of stupid Corin-Yet it is not furprizing, when the prince is a harper, that the noble a play? and there Is a mimic: after these things, what will there be but You have the difgrace of the city: Gracchus, neither in the arms of a Mirmillo, Nor fighting with the shield, or held-up fcythe, (For he condemns fuch habits, but he condemns and hates them) moves a trident, Nor hides his forehead with an helmet: behold he After the nets, hanging from his balanced right-hand, He has cast in vain, his countenance naked to the

**fcaffolds** 

200. Gracehus.] See Sat. ii. 143, &c.

— Mirmillo.] There were two forts of gladiators among the Romans, which had different names according to the arms and habit which they appeared in. One fought with a fword, or falchion, shaped like a scythe (falce) in his right hand, a target on his left arm, and an helmet on his head; he was called Mirmillo from puepo, an ant, which is covered with scales like armour. See Ainsw.) or Secutor: the other wore a short coat without fleeves, called tunica; a hat on his head; he carried in his righthand a javelin, forked like a trident, called fuscina; on his left arm a net, in which he endeavoured to catch his adverlary, and from thence was called Retiarius.

Now Gracehus did not take the arms of the Mirmillo, which would have covered him from being to eafily known, but took the habit of Retiarius, and impudently exposed his person to the knowledge of all the beholders.

203. A trident.] The fuscina. See note on l. 200.

204. After the nets, &c.] It was the play of the Retiarius to throw his net over the Mirmillo, and so, confining him, to have him in his power; to this end he took the best aim he could, balancing the net as exactly as possible, that it might cover his mark. But Gracehus missed it, and then sled to escape his antagonist.

205. The scaffolds.] Spectacula—the scaffolds on which the

Erigit, & tota fugit agnoscendus arena.

Credamus tunicæ, de faucibus aurea cum se
Porrigat, & longo jactetur spira galero.

Ergo ignominiam graviorem pertulit omni
Vulnere, cum Graccho justus pugnare secutor. 210

Libera si dentur populo suffragia, quis tam Perditus, ut dubitet Senecam præserre Neroni? Cujus supplicio non debuit una parari Simia, nec serpens unus, nec culeus unus. Par Agamemnonidæ crimen; sed causa facit rem 215 Dissimilem; quippe ille Deis auctoribus ultor

spectators sat to behold the shews. Spectaculum sometimes signifies

beholder. Ainsw. No 4.

206. Acknowledged, &c.] Be known by the spectators, that, seeing who he was, they might not make the signal for his being put to death, as a bad and cowardly gladiator. See Sat. iii. l. 36, note 2.

Arena.] literally, signifies fand; but, by metonymy, the part of the amphitheatre where the gladiators fought, because strewed with sand, to keep them from slipping, and to drink up the blood.

207. Trust to his tunic. The Retiarius wore a fort of coat without sleeves, called tunica—hence Gracchus is called tunicatus. Sat. ii. 143.—his was so rich and magnificent, as plainly to shew what he was. Some, instead of credamus read cedamus, let us yield—i. e. to the evidence of his habit to prove his rank.

- Since, &c.] Cum-here used as quandoquidem-for-

asmuch as -seeing that.

—— A golden wreath.] The spira was a band, or twisted lace, which was fastened to the hat, and tied under the chin, to keep it to the head. This band or lace, also, being of gold, plainly shewed that he was no common gladiator.

"His coat and hat-band shew his quality." STERNEY.

208. Stretches itself, &c.] Being untied, hangs down on each side of his face—porrigat de faucibus—loosely from the hat or cap, which, having an high crown, appeared of a considerable length from the base to the top—longo galero.

Is toffed.] Blown to and fro by the air, in his running

from the Mirmillo.

from his following the Retiarius to kill him, after the latter had missed with his net, unless his life were begged.

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AT. VIII.

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He erects, and flies to be acknowledged over the whole arena.

Let us trust to his tunic, since a golden wreath from Stretches itself, and is tossed from his long cap.

Therefore the Secutor bore an heavier ignoming

Therefore the Secutor bore an heavier ignominy than any

Wound, being commanded to fight with Gracchus. If free fuffrages were allowed the people, who is fo Lost, as that he should doubt to prefer Senecato Nero? For whose punishment there ought not to be prepared, One ape, nor one serpent, nor one fack.

The crime of Orestes was equal; but the cause makes the thing

[the avenger 26]
Unlike, for he, the gods being commanders, was

209. An heavier ignominy, &c.] The gladiator who fought with so inexperienced and cowardly a fugitive, got more dishonour in fighting with him, though he overcame him, than if he had himself received a wound from a brave and experienced antagonist.

211. If free fuffrages, &c.] If the people were allowed to give

their votes freely. See Sat. x. 77-81.

212. Seneca to Nero?] Lucius Scneca, uncle to Lucan the poet, and appointed tutor to Nero by Agrippina, who recalled him from banishment. He was an orator, poet, philosopher, and historian. He was put to death by Nero.—q. d. Who is so lost to all sense of virtue—who so abandoned, as even to doubt whether he should prefer Seneca to Nero?

213. For whose punishment. ] i. e. For Nero's.

213—14. Not one ape, &c.] A parricide, by the Roman law, was fewn up in a fack, with a cock, a ferpent, an ape, and a dog, and thrown into the fea.

The poet means, that Nero's many parricides deserved more

than one death.

215. Of Orestes.] Agamemnonidæ, the son of Agamemnon

and Clytemnestra.

Grime equal.] He slew his mother, and therefore was a parricide as well as Nero, who slew his mother Agrippina, by whose means he got the empire.

from which Orestes acted, were very different from that of Nero,

and therefore make a great difference as to the act itlelt.

216. Was the avenger, &c.] Orestes killed his mother Clytemnestra, because she, with her paramour Ægysthus, had murdered his father Agamemnon; therefore Orestes might be looked

Patris erat cæsi media inter pocula: sed nec Electræ jugulo se polluit, aut Spartani Sanguine conjugii: nullis aconita propinquis Miscuit: in scena nunquam cantavit Orestes: 220 Troïca non scripsit. Quid enim Virginius armis Debuit ulcisci magis, aut cum Vindice Galba? Quid Nero tam sæva, crudaque tyrannide secit? Hæc opera, atque hæ sunt generosi principis artes, Gaudentis sædo peregrina ad pulpita cantu 225 Prostitui, Graiæque apium meruisse coronæ. Majorum essigies habeant insignia vocis,

upon as a minister of divine justice, to execute the vengeance of the gods, and to act, as it were, by their command.

217. In the midst of his cups.] Homer—Odyss. Δ and Λ—is of Juvenal's opinion, that Agamemnon was slain at a banquet, when he little expected such treatment.

Homer, as well as Juvenal, fignifies this revenge, as being un-

dertaken by the advice of the gods.

218. Throat of Electra.] Orestes did not kill his sister Electra, as Nero did his brother Britannicus. Hor. Lib. ii. Sat. iii, l. 137—40.

219. Spartan wedlock.] He did not kill his wife Hermione, the daughter of Menelaus king of Sparta, as Nero murdered his wives Octavia, Antonia, and Poppæa.

- Poison for none, &c.] As Nero did for his brother Bri-

tannicus, and for his aunt Domitia:

220. Never sang, Sc.] Orestes (see Sat. i. l. 5, note) mad as he was, never sang upon the stage, as Nero did, who not only sang upon the theatre among the ordinary comedians, but took a journey to Greece, on purpose to try his skill among the most famous artists, from whom he bore away the garland, and returned to Rome in triumph, as if he had conquered a province.

221. Never wrote Troics.] Nero had also the vanity of being a good poet, and made verses on the destruction of Troy, called Troica; and, it is reported, that he set Rome on fire, in order to realize the scene better. It is also said, that he placed himself, dressed in a theatrical habit, on an eminence in Rome, and sang a

part of his Troica to his harp, during the conflagration.

— What ought Virginius, &c.] Nero's monstrous frolics and cruelties could not but make the people weary of his government. Virginius Rufus, his lieutenant-general in Gaul, by the assistance of Junius Vindex (a nobleman of that country)

SAT. VIII.

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Of a father flain in the midst of his cups: but he neithe blood ther Polluted himself with the throat of Electra, nor with Of Spartan wedlock: poison for none of his relations Did he mix. Orestes never fang upon the stage. 220 Never wrote Troics: for what ought Virginius with his arms

Rather avenge, or Galba with Vindex?

What did Nero in a tyranny fo favage and bloody? These are the works, and these the arts of a noble

prince, be 225 Rejoicing with shameless song, on foreign stages to Prostituted, and to have deserved the parsley of a f" of your voice, Grecian crown.

"Let the statues of your ancestors have the tokens

foon perfuaded the armies under his command to fall from their allegiance, and folicited Sergius Galba, lieutenant general in Spain, to do the like, by offering him the empire in favour of mankind, which he at last accepted, upon intimation that Nero had issued se cret orders to dispatch him, and marched, with all the forces he could gather, towards Rome. Nero, not being in a condition to oppose such troops, fell into despair, and endeavoured to make his escape; he put himself in disguise, and crept, with four attendants only, to a poor cottage, where, perceiving he was purfued, as a facrifice to public vengeance, and fearing to fall into the hands of the people, with much ado he refolved to stab himself.

223. What did Nero, &c. ] What, among all his acts of cruelty and tyranny, has he ever done worthy a prince?—what has he atchieved by them?—or, indeed, what beside these can be said

fwerer, I will tell you all that can be faid of him; -viz. That it was his delight to prosititute the dignity of a prince, to the meanness of a common fiddler, by exposing himself on the public stages of Greece—that, instead of glorying in real crowns of triumph, his ambition was to get a garland of parfley (the reward of the best nddler) in the Nemæan games, from the Grecian music-masters. — These games were celebrated to the memory of Archemorus, the young fon of Lycurgus.

227. "Let the statues; &c.] As such were your exploits

Ante pedes Domiti longum tu pone Thyestæ Syrma, vel Antigones, seu personam Menalippes, Et de marmoreo citharam suspende colosso.

Quis, Catilina, tuis natalibus, atque Cethegi Inveniet quicquam sublimius? arma tamen vos Nocturna, & slammas domibus templisque parâstis, Ut Braccatorum pueri, Senonumque minores, Ausi, quod lice u tunica punire molesta:

233 Sed vigilat Consul, vexillaque vestra coercet.

O Nero, and you have no other trophies wherewith to ornament the statues of your ancestors, let the parsley-crown, which you won by singing, be placed before them. Insigne—plur. insignia—signifies all marks and tokens of honour, such as crowns, robes, &c.

which were named Domitius. His father was Caius Domitius Ahenobarbus, conful, and afterwards governor of Transalpine Gaul; he was slain in the war with Pompey.

wore when you played in the tragedies so called. Syrma, a long

garment which Tragic players used.

—— "The mask of Menalippe.] The mask which you wore, when you acted the part of Menalippe, the sister of Antiope, queen of the Amazons, in the comedy of Euripides, written on her story. She was taken captive by Hercules, and given Theseus to wise.

230. "Sufpend an harp, &c.] Nero, according to Pliny, erected a colossal statue of Augustus, one hundred and ten feet high (according to Suetonius, one hundred and twenty). Suetonius, De Ner. ii. 10. says, that Nero honoured highly a harp that was given him by the judges (in his contest with the Grecian musicians) and commanded it to be carried to the statue of Augustus. This the poet alludes to in this place.

The apostrophe to Nero, in the above four lines, is conceived with much humour, and at the same time with due severity—these are greatly heightened by the ironical use of the word insignia, l. 227.

were found out and defeated by Cicero. He was so debauched and profligate, that his name is frequently used to denote the vilest of men.—So Juvenal, Sat. xiv. 41—2.

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despe strain tions Before the feet of Domitius do thou place the [" Menalippe, " long garment Of Thyestes; or of Antigone; or the mask of And fuspend an harp from a marble colossus." Who, Cataline, will find out any thing more noble than your birth, 231

Or than that of Cethegus? but yet, nocturnal Arms and flames, for the houses and temples ye prepared, Senones, As fons of the Gauls, or the posterity of the Attempting, what it would be right to punish with a pitched coat: ners. 230

But the conful is vigilant, and restrains your ban-

232. Cethegus. ] Caius, one of the conspirators with Catiline, man of fenatorial dignity.

232-3. Nocturnal arms.] Meditated the destruction of the people of Rome by night, and armed yourfelf accordingly, with torches and other instruments of mischief.

234. Sons of the Gauls.] Braccatorum.—The Gauls were called Braccati, from the breeches or trowlers, which the people of Narbonne and Provence used to wear.

- Senones. A people of the antient race of the Celta,

inhabiting the Lionnois in Gaul. These people, under Brennus their general, facked and burnt Rome, and befieged the capitol, but, by the conduct and valour

of the dictator Camillus, were defeated.

235. A pitched coat. Tunica molesta. This was a coat, or garment, bedaubed and interwoven with pitch and other combustibles, and put on criminals, who were chained to a polt, and thus burnt alive. See Ainsw. Molestus. This instrument of torture was expressed by the phrase—tunica moletta.

The emperor Nero, after charging the Christians with fetting Rome on fire, publicly tortured and flew them on stages in the day-time, and put tunicæ molestæ on their bodies, and lighted them up by way of torches, in the night-time. Comp. Sat. i. 1. 1552

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236. The conful. Cicero was then conful.

Restrains your banners.] Under which many wicked and desperate men had inlisted; but the fury-of their arms was retrained by the vigilance of the conful, who watched all their mo: tions,

Hic novus Arpinas, ignobilis, & modò Romæ Municipalis eques galeatum ponit ubique Præsidium attonitis, & in omni gente laborat. Tantum igitur muros intra toga contulit illi 240 Nominis, & tituli; quantum non Leucade, quantum Thesialiæ campis Octavius abstulit udo Cædibus assiduis gladio. Sed Roma parentem, Roma patrem patriæ Ciceronem libera dixit. Arpinas alius Volscorum in monte solebat 245 Poscere mercedes alieno lassus aratro; Nodosam post hæc frangebat vertice vitem, Si lentus pigrâ muniret castra dolabrâ:

237. New man.] The Romans gave this name to those who were the first dignified persons of their family, and who themselves were of obscure birth. Catiline, in derision, urged this name is contempt against Cicero.

- Arpinum.] An antient town of the Volsci in Italy, st.

mous for being the birth-place of Tully

Arpinas fignifies one of Arpinum.

—— Ignoble. ] Of mean extraction.

238. A municipal knight.] Municipalis signified one who be longed to a town free of the city of Rome; this was the case with Tully, who was born at Arpinum, and had been, soon after his coming to Rome, admitted into the equestrian order. Catiline called himth refore Municipalis Eques, in contempt.

--- Helmeted. ] Armed. Syncc. like galeatus, Sat. i. 169;

and caligatus, Sat. iii. 322.

239. Astonished people. Who were dreadfully terrified by the defigns and attempts of the conspirators.

-- Labours every where.] Bestirs himself in all quarters for

the fecurity of the city.

I take—inomni gente—in this place, to mean fomething like usique gentium, which fignifies every where, in what part of the world foever.

And indeed Tully not only shewed his activity, within the city, but he disposed guards and spies throughout all Italy, as well as among every tribe of the Roman people—finding out, by the Allobroges, and others, the designs of the traitors.

240. The gover? His robe of office; put here, by metonymhis prudence and wife counfels. Toga is here opposed to gladio, l

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A municipal knight, puts everywhere an helmeted bafeguard for the aftonished people, and labours every where. [walls, more fame 240 Therefore the gown conferr'd on him, within the And honour, than Octavius brought away from

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The fields of Theffaly, by his fword wet

With continual flaughter: but Rome, the parent, Rome fet free, called Cicero the father of his country.

[ufed 245]

Another Arpinian, in the mountain of the Volsci To demand wages, tired with the plough of another man.

After this he broke a knotty vine with his head, If, idle, he fortified the camp with a lazy axe.

241. Octavius.] Cæfar, afterwards called Augustus.

—— Leucas.] A promontory of Epirus, called alfo Leuce, near which Octavius Carfar defeated Antony and Cleopatra, in a bloody naval battle.

242. Fields of Thessaly, &c.] Philippi, in Thessalia, where he

defeated Brutus and Cassius.

244. Rome fet free.] Delivered and fet free from the dangers that threatened it, and restored to its laws and liberties, which for a while had been suspended by the public troubles.

— Father of his country.] This honourable title was give to Cicero, after the defeat of Catiline's conspiracy. He was the first who bore it. It was afterwards given to some of the emperors; but much more from flattery, than because they deserved it.

145. Another Arpinian.] C. Marius, who also eame from Arpinum, was a ploughman there, who hired himself out to

plough the ground of others.

- Of the Volsci.] Arpinum was an antient city in the country of the Volsci, now called Arpino, between Tuscany to

the west, and Campania to the east.

247. He broke a knotty vine, Se.] The Roman centurions used to carry a piece of tough vine-branch in their hands, with which they corrected their soldiers when they did amis. Marius was once a private soldier, and had the centurion's slick broke upon his head, for being lazy at his work, when set to chop with an axe the wood used in fortifying the camp a minst the enemy. See Sat. v. 154—5.

Hic tamen & Cimbros, & summa pericula rerum Excipit, & solus trepidantem protegit urbem. 250 Atque ideo postquam ad Cimbros, stragemque volabant,

Qui nunquam attigerant majora cadavera, corvi,

Nobilis otnatur lauro collega fecundâ.

Plebeiæ Declorum animæ, plebeia fuerunt Nomina: pro totis legionibus hi tamen, & pro 255 Omnibus auxiliis, atque omni plebe Latina Sufficiunt Dis infernis, Terræque parenti: Pluris enim Decii, quam qui fervantur abillis. Ancilla natus trabeam & diadema Quirini,

nations, joined their forces, and marched towards Rome, by which they struck a terror through Italy: but C. Marius and Q. Catullus, the proconful, marched out against them, sustained their attack, and totally deseated them.

Rome especially, seemed to be in the utmost danger from these

powerful enemies.

250. And alone, &c.] Though Q. Catullus was with Marin in this victory, yet Marius was the commander in chief in the Cimbrian war, the whole of the victory was ascribed to him. Comp.l. 253.

251. After the crows, &c.] And other birds of prey, which, after the battle, came to feed upon the slain. See Hom. Il. i. 5. ii. 393, and al.—q. d. After the battle was ended. See Sat. in l. 111.

252. Greater carcafes.] The Cimbri were, in general, men of large stature.

253. His noble colleague.] Q. Catullus, who had been second in

command, and was of noble birth.

—— Is adorned with the fecond laurel.] Received only these

cond honours of the day.

254. The Decil, &c.] These, though originally of low extraction, yet gained immortal honours, by sacrificing their lives so their country—the father in the Latin war, the son in the Hetruscan, and the grandson in the war against Pyrrhus.

of their general would consent to be devoted to death, or sacrificed to Jupiter, Mars, the Earth, and the infernal Gods, all the misfortunes of his party would be transferred on their enemies. This

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Yet he both the Cimbri, and the greatest dangers of affairs,

Sustains, and alone protects the trembling city. 250 And so, after to the Cimbri, and to the slaughter, the crows

Flew who had never touched greater carcases,

His noble colleague is adorned with the second
laurel.

[names]

The fouls of the Decii were plebeian, their Plebeian: yet these, for whole legions, and for all Our auxiliaries, and for all the Latin common people,

Suffice for the infernal Gods, and parent Earth:

For the Decii were of more value than those who
were faved by them. [Romulus,
Born from a fervant maid, the robe and diadem of

opinion was confirmed by several successful instances, particularly two in the persons of the Decii. father and son. The first being conful with Manlius in the wars against the Latins, and perceiving the left wing, which he commanded, give back, called out to Valerius the high priest to perform on him the ceremony of consecration (Livy, Lib viii.) and immediately spurred his horse into the thickest of the enemies, where he was killed and the Romans gained the battle. His son afterwards died in the same manner in the war against the Gauls, with the like success.

257. Suffice.] i. e. To appease, and render them propitious to the Roman arms.

258. More value, &c.] Such men as these are to be more highly prized than all the army and people for whom they thus nobly facrasiced their lives.

259. Born from a fe roant maid, &c.] Servius Tullius, born of the captive Oriculana. But Livy supposes her to have been wife to a prince of Corniculum (a town of the Sabines in Italy) who was killed at the taking of the town, and his wife carried away captive by Tarquinius Priscus, and presented as a slave to his wife Tanaquil, in whose service she was delivered of this Tullius.

The robe, Sc.] The enfigns of royalty are here put for the kingdom, or royalty itlelf—so the sasces for the highest offices in the state. See Sat. iii. 128, note.

on " O Quirinus." Called Quirinus. See Sat. iii. 1. 67, note

SAT. VI

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Et fasces meruit, Regum ultimus ille bonorum. 260 Prodita laxabant portarum claustra tyrannis Exulibus juvenes ipsius consulis, & quos Magnum aliquid dubia pro libertate deceret, Quod miraretur cum Coclite Mutius, & quæ Imperii sines Tiberinum virgo natavit. 265 Occulta ad patres produxit crimina servus Matronis lugendus: at illos verbera justis Afficiunt pænis, & legum prima securis. Malo pater tibi sit Thersites, dummodò tu sis Æacidæ similis, Vulcaniaque arma capessas, 270

260: Last of good tings.] Livy says, that, with him, justa ac

legitima regna ceciderunt.

Brutus, Titus and Tiberius, who, after their father had driven Tarquin, and his whole race out of Rome, and taken an oath of the Romans never more to suffer a king, entered into a conspiracy to restore the Tarquins; the sum of which was, that the gates of the city should be left open in the night-time for the Tarquins to enter: to this purpose, they sent letters under their own hands, with promises to this effect.

- The fastenings, &c. ] The bars of the city gates, which

were to be betrayed to the Tarq ins.

262. Exiled tyrants.] The Tarquins.

these some great thing, &c.] It would have been becoming these sons of the patriot Brutus to have stricken some great stroke, that might have tended to secure the public liberty; which under the new government, after the expulsion of the kings, must have been in a doubtful and uncertain state—not as yet established.

-c 264. Murius.] Scævela, who, when Porsenna, king of Tuscany, had entered into an alliance with the Tarquins, to restore them by sorce, went into the enemy's camp with a resolution to kill their king Porsenna, but, instead of him, killed one of his guards; and, being brought before the king, and finding his error, burnt off his right hand, as a penalty for his mistake.

Cocles.] Horatius, being to guard a bridge, which he perceived the enemy would foon be mafter of, he stood and resolutely opposed part of their army, while his own party repassed the bridge and broke it down after them. He then threw himself, armed as he was, into the Tiber, and escaped to the city.

201265. Who fwam, Sc. ] Clelia, a Roman virgin, who was given

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And the fasces, that last of good kings deserved.

The youths of the conful himself were opening the fastenings

[whom 261]

Of the gates betrayed to the exiled tyrants and

Of the gates, betrayed to the exiled tyrants, and Some great thing for doubtful liberty might have become,

[the virgin

Which Mutius, with Cocles, might admire, and Who swam the Tiber, the bounds of our empire. 265 A slave, to be bewailed by matrons, produced their hidden crimes

To the fathers: but stripes affect them with just Punishment, and the first axe of the laws.

I had rather thy father were Therfites, fo thou art Like Achilles, and take in hand the Vulcanian arms

to king Porsenna as an hostage, made her escape from the guards; and swam over the Tiber. King Porsenna was so stricken with these three instances of Roman bravery, that he withdrew his army, and courted their friendship.

266. A flave.] Vindicius, a flave who waited at table, overhearing part of the discourse among the conspirators, went strait to the consuls, and informed them of what he had heard. The ambassadors from the Tarquins were apprehended and searched; the letters above mentioned were found upon them, and the criminals seized.

—— Bewailed by matrons, &c.] By the mothers of such of the conspirators as were put to death, as the sad cause of their destruction, by accusing them to the senate.

-- Produced.] Produxit-brought out-discovered.

267. But stripes, &c.] The proof being evident against them, they suffered the punishment (which was newly introduced) of being tied naked to a stake, where they were first whipped by the lictors, then beheaded: and Brutus, by virtue of his office, was unhappily obliged to see this rigorous sentence executed on his own thildren. See Æn. vi. 817—823.

268. First axe of the laws.] i. e. The first time this sentence had been executed since the making of the law.

269. Thersites.] An ugly bustoon in the Grecian army before Troy. See Hom. Il. β. l. 216—22.

270. Achilles.] Æacides -æ, or is, so called from his grand-father Æacus, who was the father of Peleus, the father of Achilles.

Vulcan, at the request of Thetis, the mother of Achilles, which could be pierced by no human force.

Quam te Thersitæ similem producat Achilles. Et tamen, ut longè repetas, longèque revolvas Nomen, ab infami gentem deducis afylo. Majorum primus quisquis fuit ille tuorum, Aut pastor fuit, aut illud, quod dicere nolo.

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271. Than that Achilles, &cc.] The poet here still maintains his argument, viz. that a virtuous person of low and mean birth, may be great and respectable: whereas a vicious and profligate person, though of the noblest extraction, is detestable and con-

272. However far, &c.] Juvenal here strikes at the root of all family-pride among the Romans, by carrying them up to their original. Revolve, roll or trace back, for however many genera-

273. An infamores ofylum.] Romulus, in order to promote the peopling of the city, in its first infancy, established an afylum, or functuary, where all outlaws, vagabonds, and criminals of all kinds, who could make their escape thither, were sure to be safe.

275. Either was a shepherd.] As were Romulus and Remus,

and, their bringer up, Faustulus.

Unwilling to say.] As the poet does not speak in his own

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Than that Achilles should procuce thee like Aherfites.

[revolve And yet, however far you may fetch, and far Your name, you deduce your race from an infamous asylum

Whoever he, the first of your ancestors, was, Either he was a shepherd, or that which I am unwilling to say.

meaning, it may not be very easy to determine it; but it is likely that he would infinuate, that none of the Romans had much to brag of in point of family grandeur, and that none of them could tell but that they might have come from some robber or cut-throat, among the first fugitives to Rome, or even from something worse than that, if worse could be: and indeed, Romulus himself, their sounder, was a parricide, for he is said to have killed his brother Remus.

Thus Juvenal concludes this fine Satire on family-pride, which he takes every occasion to mortify, by shewing, that what a man is in himself, not what his ancestors were, is the great matter to be considered.

"Worth makes the man, and want of it the fellow;
"The rest is all but leather or prunello." Pope.

END OF THE EIGHTH SATIRE.

## SATIRE X.\*

## ARGUMENT

The Poet's design in this Satire, which deservedly holds the first rank among all performances of the kind, is to represent the various wishes and desires of mankind, and to shew the folly of them. He mentions riches, honours, eloquence, fame for martial atchievements, long life, and beauty, and gives instances of their having proved ruinous to the bosses-

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MNIBUS in terris, quæ funt à Gadibus usque Auroram & Gangem, Pauci dignoscere possunt Vera bona, atque illis multum diversa, remota Erroris nebula: quid enim ratione timemus, Aut cupimus? quid tam dextro pede concipis, ut te

\* This Satire has been always exceedingly admired; bishop Burnet goes so far, as to recommend it (together with Persius) to the serious perusal and practice of the divines in his diocese, as the best common places for their sermons, as the store houses and magazines of moral virtues, from whence they may draw out, as they have occasion, all manner of assistance for the accomplishment of a virtuous life. The tenth Satire (says Crusius in his lives of the Roman Poets) is inimitable for the excellence of its morality, and sublime sentiments.

Line 1. Gades.] An island without the Streightsof Gibraltar, in the fouth part of Spain, divided from the continent by a small eneck. Now called Cadiz, by corruption Cales.

## SATIRE X,

## ARGUMENT.

fors of them. He concludes, therefore, that we should leave it to the gods to make a choice for us, they knowing what is most for our good. All that we can safely ask, is, health of body and mind: possessed of these we have enough to make us happy, and therefore it is not much matter what we want besides.

IN all lands, which are from Gades to
The East and the Ganges, few can distinguish
True good things, and those greatly different from
them, the cloud
[fear,
Of error removed: for what, with reason do we
Or desire? what do you contrive so prosperously,
that you

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2. The East. ] Aurora (quasi aurea hora, from the golden-co-loured splendor of day-break) metonoym. the East.

— Ganges. ] The greatest river in the East, dividing India

into two parts.

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3—4. Cloud of error.] That veil of darkness and ignorance which is over the human mind, and hides from it, as it were, the faculty of perceiving our real and best interests, as distinguished from those which are deceitful and imaginary.

4. What, with reason, &c. ] According to the rules of right,

and fober reason.

5. So prosperously, &c. ] Tam dextro pede—on so prosperous a socing—with ever such hope and prospect of success, that you may

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Conatûs non pæniteat, votique peracti?

Evertêre domos totas optantibus ipsis

Dî faciles: nocitura togâ, nocitura petuntur

Militiâ. Torrens dicendi copia multis,

Et sua mortisera est facundia. Viribus ille

Confisus periit, admirandisque lacertis.

Sed plures nimiâ congesta pecunia curâ

Strangulat, & cuncta exsuperans patrimonia census,

Quanto delphinis balæna Britannica major.

Temporibus diris igitur, jussuque Neronis,

Longinum, & magnos Senecæ prædivitis hortos

not repent your endeavour (conatûs) and pains to accomplish it, and of your desires and wishes being fully completed and answered?

—votique peracti.

The right and left were ominous—dexter -a -um, therefore, fignifies lucky, favourable, fortunate, propitious—as lævus -a -um, unlucky, inconvenient, unseasonable,

Tam dextro pede is equivalent to tam faulto-fecundo-prof-

pero pede.

I pede fausto—go on and prosper. Hor. Lib. ii. Epist. ii. l. 37. So Virg. Æn. viii. l. 302.

Et nos & tuadexter adi pede facra fecundo.

Pes—lit. a foot, that member of the body on which we stand—fometimes means the foundation of any thing—a plot for building;
—so, in a moral sense, those of conceptions and contrivances of the mind, which are the foundation of human action, on which men

build for profit or happiness:—this seems to be the meaning here.
7. The easy gods, &c.] The gods, by yielding to the prayers and wishes of mankind, have often occasioned their ruin, by granting such things, as, in the end, proved hurtful. So that, in truth, men, by wishing for what appeared to them desirable, have, in effect, themselves wished their own destruction.

8. By the gown, &c.] Toga, here, being opposed to militia, may allude to the gown worn by the senators and magistrates of Rome; and so, by meton. signify their civil offices in the government of the state.—q. d. Many have wished for a share in the government and administration of civil affairs, others for high rank and posts of command in the army, each of which have been attended with damage to those who have eagerly sought after them.

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May not repent of your endeavour, and of your accomplished wish? [themselves The easy gods have overturned whole houses, Wishing it: things hurtful by the gown, hurtful by warfare,

Are asked: a fluent copiousness of speech to many And their own eloquence is deadly. He, to his strength

Trusting, and to his wonderful arms, perished.

But money, heaped together with too much care, destroys

More, and an income exceeding all patrimonies,
As much as a British whale is greater than dolphins.
Therefore, in direful times, and by the command of
Nero,
[of wealthy Seneca 16]
A whole troop Longinus, and the large gardens

9. A fluent copiousness, &c.] Many covet a great degree of eloquence; but how fatal has this proved to possessor of it! Witness Demosthenes and Cicero, who both came to violent deaths;—the former driven, by the malice of his enemies, to poison himself; the latter slain by order of M. Antony. See Keysler's travels, vol. ii. p. 342, note.

10. To his strength, &c] Alluding to Milo, the famous wrestler, born at Croton, in Italy, who, presuming too much on his great strength, would try whether he could not rend asunder a tree which was cleft as it grew in the forest; it yielded at first to his violence, but it closed presently again, and, catching his hands, held him till the wolves devoured him.

12. Deftroys. ] Lit. strangles. Met, ruins, destroys.

The poet is here shewing, that, of all the things which prove ruinous to the possession, money, and especially an overgrown fortune, is one of the most fatal—and yet, with what care is this heaped together!

13. Exceeding, &c.] i. e. Beyond the rate of a common fortune.

14. A British whale. A whale found in the British seas.

16. Longinus. Cassius Longinus, put to death by Nero: his pretended crime was, that he had, in his chamber, an image of Cassius, one of Julius Cæsar's murderers; but that which really made him a delinquent, was his great wealth, which the emperor seized.

Seneca, &c.] Tuter to Nero-Supposed to be one in Pi-

Clausit, & egregias Lateranorum obsidet ædes
Tota cohors: rarus venit in cænacula miles.
Pauca licet portes argenti vascula puri,
Nocte iter ingressus, gladium contumque timebis,
Et motæ ad lunam trepidabis arundinis umbram.
Cantabit vacuus coram latrone viator.

Prima fere vota, & cunctis notifima templis, Divitiæ ut crefcant, ut opes; ut maxima toto Nostra sit arca soro: sed nulla aconita bibuntur 25 Fictilibus: tunc illa time, cum pocula sumes Gemmata, & lato Setinum ardebit in auro.

fo's conspiracy, but put to death for his great riches. Sylvanus the tribune, by order of Nero, surrounded Seneca's magnificent villa, near Rome, with a troop of soldiers, and then sent in a centurion to acquaint him with the emperor's orders, that he should put himself to death. On the receipt of this, he opened the veins of his arms and legs, then was put into a hot bath, but this not sinishing him, he drank poison.

17. Surrounded.] Befet-encompassed.

Laterani.] Plautius Lateranus had a sumptuous palace, in which he was beset by order of Nero, and killed so suddenly, by Thurius the tribune, that he had not a moment's time allowed him to take leave of his children and family. He had been designed conful.

18. The foldier, &c.] Coenaculum fignifies a place to sup inan upper chamber—also a garret, a cocklost in the top of the house, commonly let to poor people, the inhabitants of which were too poor to run any risk of the emperor's fending soldiers to murder them for what they have

them for what they have.

19. Tho' you should earry, &c.] Though not fo rich as to become an object of the emperor's avarice and cruelty, yet you can't travel by night, with the paltry charge of a little filver plate, without fear of your life from robbers, who may either stab you with a sword, or knock you down with a bludgeon, in order to rob you.

wherewith they used to fight beasts upon the stage. It is probable that the robbers about Rome armed themselves with these, as ours, about London, arm themselves with large sticks or bludgeons.

21. Tremble.] They are alarmed at the least appearance of any thing moving near them, even the trembling and nodding of a bul-

ruh, when its shadow appears by moonlight.

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Surrounded, and besieged the stately buildings of

The soldier seldom comes into a garret. [silver, Tho' you should carry a few small vessels of pure Going on a journey by night you will fear the

fword and the pole, [moon-light. 21

And tremble at the shadow of a reed moved, by

ANEMPTY TRAVELLER WILL SING BEFORE A ROB-

Commonly the first things prayed for, and most Are, that riches may increase, and wealth; that our chest may be [are drunk 25]
The greatest in the whole forum: but no poisons From earthen ware: then fear them, when you take cups [wide gold. Set with gems, and Setine wine shall sparkle in

22. Empty traveller, &c.]. Having nothing to lose, he has nothing to fear, and therefore has nothing to interrupt his jollity as he travels along, though in the presence of a robber.

23. Temples, &c.] Where people go to make prayers to the gods, and to implore the fulfilment of their defires and wishes.

25. The greatest, &c.] The forum, or market-place, at Rome, was the place where much money-business was transacted, and where money-lenders and borrowers met together; and he that was richest and had most to lend, was sure to make the greatest sums by interest on his money, and perhaps was most respected. Hence the poet may be understood to mean, that it was the chief wish of most people to be richer than others.—Or, he may here allude to the chests of money belonging to the senators, and other rich men, which were laid up for safety in some of the buildings about the forum, as the temple of Castor, and others. Comp. Sat, xiv. 1. 258—9.

No poisons, Sc.] The poorer fort of people might drink out of their coarse cups of earthen ware, without fear of being poisoned for what they had.

26. Them. Poisons.

of great riches. See Sat. v. 1. 37 -45. This was a mark

Setine wine.] So called from Setia, a city of Campania. It was a most delicious wine, preferred by Augustus, and the suc-

Jamne igitur laudas, quòd de sapientibus alter Ridebat, quoties à limine moverat unum Protuleratque pedem: slebat contrarius alter? 30 Sed facilis cuivis rigidi censura cachinni: Mirandum est, unde ille oculis suffecerit humor. Perpetuo risu pulmonem agitare solebat Democritus, quanquam non essent urbibus illis Prætexta, & trabeæ, sasces, lectica, tribunal. 35 Quid, si vidisset Prætorem in curribus altis Extantem, & medio sublimem in pulvere circi, In tunica Jovis, & pictæ Sarrana serentem

ceeding emperors, to all other. Glows with a fine red colour and sparkles in the cup.

27. Wide gold.] Large golden cups.

Those, who were rich enough to afford these things, might indeed reasonably fear being poisoned by somebody, in order to get their estates.

28. Do you approve.] Laudas—praise or commend his conduct; for while these philosophers lived, many accounted them made.

—— One of the wife men, &c.] Meaning Democritus of Abdera, who always laughed, because he believed our actions to be folly: whereas Heraclitus of Ephesus, the other of the wise men here alluded to, always wept, because he thought them to be misery.

29. As oft as, &cc.] Whenever he went out of his house—as

oft as he stepped over his threshold.

30. The other. ] Heraclitus. See note on 1. 28.

31. The censure, &c.] It is easy enough to find matter for severe laughter. Rigidi here, as an epithet to laughter, seems to denote that fort of censorious sneer which condemns and censures at the same time that it decides the sollies of mankind.

32. The wonder is, &c.] How Heraclitus could find tears enough to express his grief at human wretchedness, guilt, and week

the occasions of it are so frequent.

34. In those cities.] As there is at Rome.—The poet here satirizes the ridiculous appendages and ensigns of office, which were so coveted and esteemed by the Romans, as if they could convey happiness to the wearers.—He would also infinuate, that these things were made ridiculous by the conduct of the possessor of them.

35. Senatorial gowns.] Prætexta-To called because

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Now therefore do you approve, that one of the wife Laugh'd, as oft as from the threshold he had moved.

Brought forward one foot; the other contrary, wept!

But the censure of a severe laugh is easy to any one, The wonder is whence that moisture could suffice for

his eyes. With perpetual laughter, Democritus used to agitate His lungs, tho' there were not, in those cities,

Senatorial gowns, robes, rods, a litter, a tribunal. 35 What, if he had feen the prætor, in high chariots Standing forth, and sublime in the midst of the dust

Tthe Tyrian of the circus, In the coat of Jove, and bearing from his shoulders

were faced and bordered with purple-worne by the patricians and fenators.

35. Rober.] Trabeæ-robes worn by kings, confuls, and

Rods. Fasces—bundles of birchen rods carried before the Roman magistrates, with an axe bound up in the middle of them, so as to appear at the top. These were ensigns of their official power to punish crimes, either by fcourging or death.

A litter. Lectica.—See Sat. i. 32, note.

- Tribundl. ] A feat in the forum, built by Romulus, in the form of an half-moon, where the judges fat, who had jurisdiction over the highest offences: at the upper part was placed the fella curulis, in which the prætor fat.

36. The prator, &c. ] He describes and derides the figure which

the prator made, when preliding at the Circenfian games.

In high chariots. In a triumphal car, which was gilt, and drawn by four white horses-perhaps, by the plur curribus, we may understand that he had several for different occasions.

37. Duft of the circus. He stood by the height and sublimity of his lituation; fully exposed to the dust; which the chariots and

horses of the racers raised.

38. Coat of Jove.] In a triumphal habit; for those who triumphed wore a tunic, or garment, which, at other times, was kept in the temple of Jupiter?

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Ex humeris aulæa togæ, magnæque coronæ
Tantum orbem, quanto cervix non sufficit ulla? 40
Quippe tenet sudans hanc publicus, & sibi Consul
Ne placeat, curru servus portatur eodem.
Da nunc & volucrem, sceptro quæ surgit eburno,
Illinc Cornicines, hinc præcedentia longi
Agminis officia, & niveos ad fræna Quirites,
Desossa in loculis quos sportula secit amicos.
Tunc quoque materiam risus invenit ad omnes
Occursus kominum; cujus prudentia monstrat,
Summos posse viros, & magna exempla daturos
Vervecum in patria, crassoque sub aere nasci.

38—9. The Tyrian tapeftry, &c.] Sarra (from Heb. Tfar.) a name of Tyre, where hangings and tapeftry were made, as also where the fish was caught, from whence the purple was taken with which they were dyed. This must be a very heavy material for a gown, especially as it was also embroidered with divers colours; and such a garment must be very cumbersome to the wearer, as it hung from his shoulders.

40. So large an orb, &c.] Add to this, a great heavy crown, the circumference of which was so large and thick, that no neck

could be strong enough to avoid bending under it.

A.1. A fiveating officer.] Publicus fignifies some official servant, in some public office about the prætor on these occasions, who sat by him in the chariot, in order to assist in bearing up the crown, the weight of which made him sweat with holding it up.

the weight of which made him fweat with holding it up.

—— Lest the conful, &c.] The antients had an institution, that a slave should ride in the same chariot when a conful triumphed, and should admonish him to know himself, lest he should be too

vain.

This was done with regard to the prætor at the Circensian games, who, as we have seen above, appeared like a victorious consul, with the habit and equipage of triumph—Juvenal seems to use the word consul, here, on that account.

43. Add the bird, &c.] Among other enfigns of triumph, the prætor, on the above occasion, held an ivory rod, or sceptre, in his hand, with the sigure of an eagle, with wings expanded, as if

rifing, for flight, on the top of it.

44. The trumpeters.] Or blowers of the horn, or cornet. Those, with the Tubicines, which latter seem included here under the general name of Cornicines, always attended the

SAT. X.

Tapestry

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Tapestry of an embroider'd gown, and, of a great

So large an orb, as no neck is sufficient for?

For a sweating officer holds this, and lest the consultation should

Please himself, a flave is carry'd in the same chariot.

Now add the bird which rises on the ivory sceptre,

There the trumpeters, here the preceding offices of
a long

Train, and the fnowy citizens at his bridles,

Whom the fportula, buried in his coffers, has made
his friends.

Then also he found matter of laughter at all Meetings of men; whose prudence shews, [amples, That great men, and those about to give great ex. May be born in the country of blockheads, and under thick air.

camp, and, on the return of the conqueror, preceded the trium-

phal chariot, sounding their instruments.

44. The preceding offices, &c.] Officium signifies, sometimes, a solemn attendance on some public occasion, as on marriages, sunerals, triumphs, &c. Here it denotes, that the prætor was attended, on this occasion, by a long train of his friends and dependants, who came to grace the solemnity, by marching in procession

45. Snowy citizens, &c.] Many of the citizens, as was usual at triumphs, dressed in white robes, walking by the side of the harses, and holding the bridles.

46. The sportula. The dole-basket. See Sat. i. l. 95.

Buried in his coffers. The meaning of this passage seems to be, that these citizens appeared, and gave their attendance, not

from any read value for him, but for what they could get.

He is supposed to have great wealth hidden, or buried, in his coffers, which this piece of attention was calculated to fetch out, in charity to his poor fellow-citizens that attended him on this occasion.—q. d. All this formed a scene which would have made Democritus shake his sides with laughing. Comp. 1. 33—4.

47. Then also be. ] Democritus in his time.

47-8. At all meetings of men.] Every time he met people as he walked about—or, in every company he met with.

48. Whose prudence, ] Wisdom, discernment of right and wrong, 50. Of blockheads.] Vervex—literally signifies a wether

Ridebat curas, necnon & gaudia vulgi, Interdum & lachrymas; cum fortunæ & ipse minaci Mandaret laqueum, mediumque oftenderet unguem, Ergo fupervacua hæc aut perniciofa petuntur, Propter quæ fas est genua incerare Deorum.

Quosdam præcipitat subjecta potentia magnæ Invidiæ; mergit longa atque infignis honorum Pagina; descendunt statuæ, restemque sequentur; Ipías deinde rotas bigarum impacta fecuris

sheep, but was proverbially used for a stupid person: as we use the word sheepish, and sheepishness, in something like the same fense, to denote an aukward, stupid shyness.

The poet therefore means, a country of stupid fellows. Plant,

Perf. Act ii. has-Ain' verò vervecum caput?

50. Thick air. ] Democritus was born at Abdera, a city of Thrace, where the air, which was foggy and thick, was supposed

to make the inhabitants dull and stupid.

So Horace, speaking of Alexander the Great, as a critic of litle pr no discernment in literature, says—Boeotum in crasso jurares acie natum. Epist. i. Lib. ii. 1, 244. By which, as by many other testimonics, we find, that the inhabitants of Boeotia were stigmatized also in the same manner. Hence Boeoticum ingenium was a phrase for dulness and stupidity.

52. Present a halter, &c.] Mandare laqueum alicui, was a phrase made use of to signify the utmost contempt and indifference, like lending a halter to a person, as if to bid him hang himself. Democritus is here represented in this light, as continually laughing at the cares and joys of the general herd, and as himself treat-

ing with fcorn the frowns of adverse fortune.

53. His middle nail. i. e. His middle finger, and point at her in derision. To hold out the middle singer, the rest being contracted, and bent downwards, was an act of great contempt; like pointing at a person among us. This mark of contempt is very antient.

See If. lviii. 9.

54. Therefore, &c.] It follows, therefore, from the example of Democritus, who was happy without the things which people to anxiously feek after, and petition the gods for, that they are superfluous and unnecessary. - It likewise follows, that they are injurious, because they expose people to the fears and dangers of adverse fortune; whereas Democritus, who had them not, could fet the frowns of fortune at defiance, possessing a mind which carried him above worldly cares or fears.

55. Lawful. Fas fignifies that which is permitted, and there

fore lawful to do.

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He derided the cares, and also the joys of the vulgar, And sometimes their tears; when himself could present a halter

To threatening fortune, and shew his middle nail. Therefore, these (are) unprofitable, or pernicious, things, (which) are ask'd, of the gods. 55

For which it is lawful to cover with wax the knees
Power, subject to great envy, precipitates some,
A long and famous catalogue of honours overwhelms,
Statues descend and they follow the rope; [cars
Then, the driven axe, the very wheels of two-horse

55. To cover with wax, &c.] It was the manner of the antients, when they made their vows to the gods, to write them on paper (or waxen tables) feal them up, and, with wax, fasten them to the knees of the images of the gods, or to the thighs, that being supposed the seat of mercy. When their desires were granted, they took away the paper, tore it, and offered to the gods what they had promised. The gods permit us to ask, but the consequences of having our petitions answered are often fatal. Comp. 1, 7, 8.

56. Precipitates some.] viz. Into ruin and destruction.

57. Catalogue, &c.] Pagina, in its proper and literal fense, signifies a page of a book, but here alludes to a plate, or table of brass, fixed before the statues of eminent persons, and containing all the titles and honours of him whose statue it was.

and malice of those, in whose power and inclination it may be to

difgrace and destroy them.

58. Statues descend. ] Are pulled down.

Follow the rope.] With which the populace (set on work by a notion of doing what would please the emperor, who had disgraced his prime-minister Sejanus) first pulled down all the statues of Sejanus, of which there were many set up in Rome, and then

dragged them with ropes about the streets.

There were some statues of Sejanus, by which he was represented on horseback; others in a triumphal car, drawn by two horses (comp. Sat. viii. 1. 3.); all which were broken to pieces, the very chariots and horses demolished, and, if made of brass, carried to the sire and melted.

Cædit, & immeritis franguntur crura caballis, 60
Jam strident ignes, jam follibus atque caminis
Ardet adoratum populo caput, & crepat ingens
Sejanus: deinde ex facie toto orbe secunda
Fiunt urceoli, pelves, sartago, patellæ.
Pone demi lauros, duc in Capitolia magnum, 65
Cretatumque bovem: Sejanus ducitur unco
Spectandus: gaudent omnes: quæ labra? quis illi
Yultus erat? nunquam (si quid mihi credis) amavi
Hunc hominem: sed quo cecidit subcrimine: quisnam
Delator? quibus indiciis? quo teste probavit?
Nil horum: verbosa & grandis epistola venit

60. Undeserving horses, &c.] Their spite against Sejanus, who could alone deserve their indignation, carried them to such sury, as to demolish even the most innocent appendages to his state and dignity.

61. The fires roar, &c.] From the force of the bellows, in

the forges prepared for melting the brais of the statues.

- Stoves. ] Or furnaces

62. The head adored, &c.] Of Sejanus, once the darling of the people, who once worthipped him as a god.

63. Cracks. ] By the violence of the flames.

--- Second face, &c.] Sejanus was so favoured by Tiberius, that he raised him to the highest dignity next to himself.

64. Water-pots, &c.] The meanest household utensils are made from the brass, which once conferred the highest honour on Sejanus, when representing him in the form of statues.

65: Laurels, &c.] Here the poet flews the malicious triumph of envy. It was customary to adorn the doors of their houses with crowns, or garlands of laurel, on any public occasion of joy—such

was the fall of poor Sejanus to his enemies:

66. A white bull. The beafts facrificed to the coelestial gods were white (creatum, here, lit. chalked, whited); those to the inferral gods were black. This offering to Jupiter, in his temple on the capitol hill, must be supposed to have been by way of thanksgiving for the fall of Sejanus. A lively mark of the hatred and prejudice which the people had conceived against him, on his disgrace—as it so lows—

Dragg'd by a book, &c.] To the Scale Gemonie, and then thrown into the Tiber.

67. To be look'd upon.] As a speciacle of contempt to the

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Demolishes, and the legs of the undeserving horses are broken.

60

Now the fires roar, now with bellows and stoyes, The head adored by the people burns, and the great

Sejanus [world, Cracks; then, from the fecond face in the whole Are made water-pots, basons, a frying-pan, platters. Place laurels at your house, lead to the capitol a large

White bull, Sejanus is dragg'd by a hook

To be look'd upon; all rejoice: "what lips? what a

"He had? I never (if you at all believe me) loved

"This man:—but under what crime did he fall?

"who was ["witness hath he prov'd it?" 70

"The informer? from what discoveries? by what

"Nothing of these: a verbose and great epistle came

67. All rejoice.] At his difference end mifery the people triumph.

"What lips," &c.] The poet here supposes a language to be holden, which is very natural for a prejudiced, ignorant people to utter on such an occasion, as they saw him dragging along by the hands of the executioner, or perhaps as they viewed him lying dead on the bank of the Tiber (comp. 1. 86.) before his body was thrown into it.

What a blubber-lipp'd, ill-looking fellow! fay they.

69. What crime, &cc.] What was charged against him (says)

70. Informer.] Delator his accuser to the emperor.

tances? and on what evidence hath he (i. e. the informer) proved the crime alledged against him?

71. "Nothing of thefe] Tays the answerer—i. e. there was no

tegular form of conviction.

Agreat epiftle, &c.] It, some how or other, came to the cars of Tiberius, that his favourite Sejanus had a design upon the empire, on which he wrote a long pompous epistle to the senate, who had Sejanus seized, and sentenced him to be punished, as is mentioned above:—viz. that he should be put to death, then have an hook fixed in him, be dragged through the streets of Rome to the Scalæ Gemoniæ and thrown at last into the Tiber.

Tiberius was at that time at Caprex, an island on the coast of

A Capreis—benè habet; nil plus interrogo: sed quid Turba Remi? Sequitur fortunam, ut semper, & odit Damnatos. Idem populus, si Nurscia Thusco Favisset, si oppressa foret secura senectus

75 Principis, hac ipsa Sejanum diceret hora
Augustum. Jampridem, ex quo suffragia nulli Vendimus, essudit curas—nam qui dabat olim Imperium, sasces, legiones, omnia, nunc se Continet, atque duas tantum res anxius optat, 86 Panem & Circenses. Perituros audio multos:

Naples, about twenty-five miles fouth of that city, indulging in

all manner of excess and debauchery.

The Scalæ Gemoniæ was a place, appointed either for torturing criminals, or for exposing their bodies after execution. Some derive the name Gemoniæ from one Gemonius, who was first executed there; others from gemere, to groan, because the place rang with the groans and complaints of those who were condemned to death. It was on the hill Aventinus, and there were several steps led up to it, whence the place was called Scalæ Gemoniæ. The dead bodies of those who died under the hands of the executioner were dragged thither by an iron hook, and after they had been some time exposed to public view, were thrown into the Tiber. See Ant. Univ. Hist. vol. xii. p. 214, note F.

73. Mob of Remus, &c.] i. e. The people in general; so called because descended from Romulus and Remus. How did they be-

have? fays the querift.

people behaved as they always do, by changing with the fortune of the condemned, and treating them with the utmost spite.

74. Nurscia, &c.] Sejanus was a Tuscan, born at Volscinium, where the goddess Nurscia, the same as Fortune, was worshipped—

q. d. If Fortune had favoured Sejanus.

175. Secure old age, &c.] If Tiberius had thought himself secure from any plot against him, and therefore had taken no measures to prevent the consequences of it.

76. Oppress'd.] By death, from the hands of Sejanus.—q. d. If the plot of Sejanus had succeeded, and the emperor dethroned.

76. It would, &c.] That very populace who now treat the poor fallen Sejanus so ill, would have made him emperor, and have changed his name to the imperial title of Augustus.

dragged by the book, and insulted by the populace, they would

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"Capreæ: "It is very well, I ask no more: but f" always, and hates "what did

"The mob of Remus?"-" It follows fortune, as "The condemn'd-The fame people, if Nurscia had [" had been 75 " favour'd

"The Tuscan-if the secure old age of the prince "Oppressed, would, in this very hour, have called

[" fuffrages " Sejanus, "Augustus. Long ago, ever fince we fell our "To none, it has done with cares; for it, which

" once gave "Authority, fasces, legions, all things, now itself

"Refrains, and anxious only wishes for two things, 80

"Bread and the Circenfes."—" I hear many are " about to perish"—

at that very hour, have been heaping the highest honours upon him. So precarious, fluctuating, and uncertain, is the favour of the multitude.

77. We fell, &c. ] The poorer fort of plebeians used to sell their votes to the candidates for public offices, before Julius Cæsar took from them the right of electing their magistrates. Since that time-

78. It.] The populace. - Done with cares. Effudit, literally, has poured out, as a person empties a vessel by pouring out the liquor. The poet means, that fince the right of electing their magistrates was taken from them, and they could no longer sell their votes, they had parted with all their cares about the state.

- For it. ] That same populace. - Which gave, &c.] By their having the right of election, conferred public offices on whom they chofe.

79. Authority.] Power, or government; this alludes to the great offices in the state, which were once elective by the people. - Fasces.] Confuls and prætors, who had the falces carried before them.

Legions. Military præfectures. All things.] All elective offices.

79-80. Itself refrains.] From concerns of state.
80. Only wishes, &c.] Now they care for nothing else, at least with any anxiety, but for bread to be distributed to them as usual, by the command of the emperor, to fatisfy their hunger; and the games in the circus to divert them: of these last the populace were very fond. See Sat. xi. 53.

81. "Thear many," &c.] Here begins a fresh discourse on the occasion and circumstances of the time.

Nil dubium: magna est fornacula: pallidulus mi Brutidius meus ad Martis suit obvius aram— Quàm timeo, victus ne pœnas exigat Ajax, Ut malè desensus! curramus precipites, &, &, Dum jacet in ripâ, calcemus Cæsaris hostem. Sed videant servi, ne quis neget, & pavidum in jus Cervice astrictà dominum trahat: hi sermones Tunc de Sejano: secreta hæc murmura vulgi.' Visne salutari sicut Sejanus? habere

I hear, says one of the standers by, that Sejanus is not the only one who is to suffer; a good many more will be cut off, as well as he, about this plot.—No doubt, says the other—

82. The furnace is large. And made to hold more statues for

melting than those of Sejanus. See l. 61.

82-3. Brutidius met me.] This was a rhetorician and famous historian, a great friend of Sejanus, and therefore was horridly frightened, lest it should be his turn next to be apprehended and put to death, as concerned in the conspiracy.

84. Lest Ajax conquer'd, &c.] Alluding to the story of Ajax, who, being overcome in his dispute with Ulysics about the armour of Achilles (see Ovid, Met. Lib. xiii.) went mad, fell upon man

and beaft, and afterwards destroyed himself.

These seem to be the words of Brutidius, expressing his sears of being suspected to have been concerned in the conspiracy with Sejanus; and, in order to wipe of all imputation of the kind, not only from himself, but from the person he is speaking to, he advises, that no time should be lost, but that they should hasten to the place where the corpse of Sejanus was exposed, and do some ast, which might be construed into an abhorrence of Sejanus, and consequently into a zeal for the honour and service of the emperor.

"How I fear (fays Brutidius, looking aghast) lest the emperor, thinking his cause not cordially espoused, and that he was badly defended, should wreak his vengeance on such as he suspects to have been too remiss, and, like the surious Ajax, when over-come—like another victus Ajax—destroy all that he takes to be his enemies, as Ajax destroyed the sheep and oxen, when he ran mad on his deseat, taking them for the Grecians on whom he yowed revenge." Other expositions are given to this place, but I think this suits best with 1.82—3.

85. Let us run, &c.] As precipitately, as fast as we can-

log Sejanus, and wreaking his vengeance upon us.

So. While he, ] Sejanus—i. e. his corple.

Met me, How I

AT. X.

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No doubt : the furnace is large: my friend Brutice dius

Met me, a little pale, at the altar of Mars"-

How I fear lest Ajax conquer'd should exact " punishment, " while he 84. As defended badly !- let us run headlong, and, Lies on the bank, trample on the enemy of Cæfar, But let the flaves see, left any should deny it, and

" drag into these were the Law their fearful master with shackled neck:" Discourses then about Sejanus: these the secret murmurs the vulgar.

Will you be faluted as Sejanus? have As much—and give to one the chief chairs of state—

86. Lies on the bank. ] i. e. Exposed on the bank, before it is frown into the river Tiber.

- Trample, &c: ] See our feet upon his corple, to shew our adignation against this supposed enemy of Tiberius.

87. Let the flaves fee, Se. That they may be witnesses for eir masters, in ease these should be accused of not having done it, for having shewn the least respect to Sejamus, and so be brought

oder the displeasure of the emperor, and hurried to judgment. 88. "Shackled neck."] Those who were dragged to punishment, ad a chain or halter fastened about the neck: this was the condition f some when brought to trial; so, among us, felons, and others ccused of capital offences, are usually brought to their trial, with tyes or fetters upon their legs.

88-9. The discourses; &c. ] Thus do the people talk about for Sejanus, the remembrance of his greatness being all passed nd gone, and his shameful sufferings looked upon with the most

nominious contempt. 90. Saluted, &c. ] You, who think happiness to consist in the wour of the prince, in great power, and high preferment, what hink you?—do you now wish to occupy the place which Sejanus ace held—to have as much respect paid you—to accumulate as nuch riches—to have as many preferments and places of honour your gift?

91. Chief chairs, &c.] Summas curules.—The poet speaks the plural number, as each of the great officers of Rome had a hair of state, made of ivory, carved, and placed in a charioturru-in which they were wont to be carried to the senate; fo the rator had his fella curulis, in which he was carried to the forum, and there fat in judgment. See before, 1. 35-0. No 4. When an Illum exercitibus præponete? tutor haberi
Principis Augustâ Caprearum in rupe sedentis
Cum grege Chaldæo? vis certè pila, cohortes,
Egregios equites, & castra domestica—quidni
Hæc cupias? & qui nolunt occidere quenquam,
Posse volunt. Sed quæ præclara, & prospera tanti,
Cum rebus lætis par si mensura malorum?
Hujus, qui trahitur, prætextam sumere mavis,
An Fidenarum, Gabiorumque esse potestas,
Et de mensura jus dicere, vasa minora
Frangere pannosus vacuis Ædilis Ulubris:
Ergo quid optandum foret, ignorasse fateris

adile was a person of senatorial dignity, he was called curuli, from the curule chair in which he was carried.

Summas curules, here, is used in a metonymical sense, like cuatule ebur, Hor. Lib. i. Epist. vi. 1. 53—4. to denote the chief offices in the state, which had all been in the disposal of the once-

prosperous Sejanus. See the last n. ad fin.

92. Guardian, &c.] Who, in the absence of Tiberius, at his palace on the rock at Caprex (see note on 1. 71—2, ad sin) amids a bank of astrologers from Chaldea (who amused the prince with their pretended knowledge of the stars, and their government of human affairs) governed all his affairs of state, and managed them, as a tutor or guardian manages the affairs of a youth under age. Thus high was Sejanus in the opinion, and considence of Tiberius—but do you envy him?

74. Javelins.] Pila were a kind of javelins with which the Roman foot were armed: therefore the poet is here to be underflood as faying to the person with whom he is supposed to discourse—"You certainly wish to be an officer, and to have soldiers un-

der your command."

- Cohorts. A coliort was a tenth part of a legion.

of horse, who were the body-guards of the prince or prætorhence called also prætoriani. These seem to have been something like our life-guards.

- "Why should you not, &c.] What harm, say you, is there in such a defire?—" I don't desire this for the sake of hurting or killing any body."—" Aye, that may be—but still to know that such a thing may be in your power, upon occasion.

" gives you no small idea of felf-importance."

97. What renowned, &c.] But, to confider coolly of the matter, what is there so valuable in dignity and prosperity, since, amid the enjoyment of them, they are attended with an equal measure of

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Of a prince, fitting in the august rock of Capreze,
With a Chaldzan band? you certainly would have
javelins, cohorts,

[" you not 95]

Choice horiemen, domestic tents. "Why should "Desire these things?" Even those who would not kill any one [things are of so much Would be able. But what renowned and prosperous

Value, fince to prosperity there may be an equal measure of evils?

[dragg'd]

Had you rather take the robe of this man, who is Along, or be the power of Fidenæ, or Gabii, 100 And judge about a measure, and lesser vessels

Break, a ragged Ædile at empty Ulubræ? —

Therefore, what was to be wish'd for, you will confess Sejanus

unsalinels, and when a fatal reverse, even in the securest and happielt moments, may be impending? the evil, therefore, may be said, at least, to counterbalance the good.

99. Of this man, &c.] Of Sejanus.—Had you rather be in-

vested with his dignity?

Fidena, or Gabii. Called in Italy—Prodesta. Something like

what we should call—a county justice.

The Rdile, in the burghs of Italy, was an officer who had jurifdiction over weights and measures, and if these were bad, he had authority to break them. He was an officer of low rank, and though, like all magistrates, he were a gown, yet this having been delivered down from his predecessors, was old and ragged, very unlike the sine robe of Sejanus, and other chief magistrates at Rome.

-- Empty Ulubra.] A small town of Campania, in Italy,

very thinly inhabited. Comp. Sat. iii. l. 2.

103. Therefore, &c.] In this, and the four following lines, the poet very finely applies what he has faid, on the subject of Sejanus, to the main argument of this Satire; viz. that mortals are too short-sighted to see, and too ignorant to know, what is best for them, and therefore those things which are most coveted, often prove the most destructive; and the higher we rise in the gratification of our wishes, the higher may we be raising the precipice from which we may fall.

lot

Sejanum: nam qui nimios optabat honores, Et nimias poscebat opes, numerosa parabat Excelsæ turris tabulata, unde altior esset Casus, & impulsæ præceps immane ruinæ.

Quid Crassos, quid Pompeios evertit, & Illum, Ad sua qui domitos deduxit flagra Quirites? Summus nempè locus, nulla non arte petitus, sua Magnaque numinibus vota exaudita malignis. Ad generum Cereris sinè cæde & vulnere pauci Descendunt reges, & sicca morte tyranni.

Eloquium ac famam Demosthenis, aut Ciceronis Incipit optare, & totis Quinquatribus optat, 115 Quisquis adhuc uno partam colit asse Minervam, Quem sequitur custos angustæ vernula capsæ :

driven, as it were, by the envy and malice of those enemies, which his greatness, power, and prosperity, had created. Impulsation —metaph. alluding to the violence with which a person is thrown, or pushed, from an high precipice. Immane—dreadful—immense—thuge—great.

108. The Crass. M. Crassus making war upon the Parthians for the sake of plunder, Surena, general of the enemy, slew him, and cut off his head and his hand, which he carried into Armenia

to his master.

The Pompeys.] Pompey the Great, being routed at the battle of Pharsalia, sled into Ægypt, where he was persidiously slain. He lest two sons, Cneius and Sextus; the first was defeated in a land battle in Spain, the other in a sea-sight on the coast of Sicily. We are not only to understand here Crassus and Pompey, but, by Crassos & Pompeios, plur. all such great men who have fallen by ill-sated ambition.

100. Brought down, &c.] i. e. Julius Cæsar, who, after he had obtained the sovereignty, partly by arms and violence, partly by art and intrigue, was publicly assassinated in the senate-house, as a tyrant and enemy to the liberty of his country. His scourges—i. e. made them slaves, as it were, and subjects to his will, liable

to be treated in the most humiliating manner.

poet here shews the fatal source of misery to the aspiring and ambitious; namely, a restless desire after greatness, so as to leave no step unturned to come at it.—nullà non arte, &c.

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SAT. X. To have been ignorant: for he who defired too many numerous 105 honours, And fought too much wealth, was preparing Stories of an high tower, from whence his fall might be dreadful. Higher, and the precipice of his enforced ruin be What overthrew the Crassi, the Pompeys, and him Brought down the subdued Romans to his scourges? Why truly, the chief place, fought by every art, 110 And great vows liften'd to by malignant gods.

To the fon-in-law of Ceres, without flaughter and wound, few

Kings descend, and tyrants by a dry death.

For the eloquence and fame of Demolthenes, or of Cicero, Quinquatria, 115 He begins to wish, and does wish during the whole Whoever reveres Minerva, hitherto gotten for three farthings, Whom a little flave follows, the keeper of his narrow

iii. Great vows.] i. e. Wishes and prayers for greatness; honours, riches, &c.

- By malignant gods-] Who, provoked by the unreasonable and foolish wishes of mortals, punish them, with accepting their vows, and with granting their defires. Comp. 1. 7, 8.

112. Son-in-law of Ceres. Pluto, the fabled god, and king of the infernal regions: he stole Proferpina, the daughter of Jupiter and Ceres, and carried her to his fubterranean dominions.

The poet means here to fay, that few of the great and successful ambitious die, without some violence committed upon them.

113. A dry death. Without bloodshed.

115. The whole, &c.] Minerva was the goddess of learning and eloquence; her festival was celebrated for five days, hence called Quinquatria—during this the school boys had holidays.

116. Whoever reveres, &c.] The poor school-boy, who has got as much learning as has cost him about three farthings; i. e. the merest young beginner at the lower end of a school.

117. A little flave. &c.] This is a natural image of little master

Eloquio sed uterque perit orator: utrumque Largus & exundans letho dedit ingenii sons: Ingenio manus est & cervix cæsa; nec unquam 120 Sanguine causidici maduerunt rostra pusilli. O fortunatam natam, me Consule, Romam! Antoni gladios potuit contemnere, si sic Omnia dixisset: ridenda poëmata malo, Quam te conspicuæ, divina Philippica, samæ, 125 Volveris à prima quæ proxima. Sævus & illum Exitus eripuit, quem mirabantur Athenæ
Torrentem, & pleni moderantem fræna theatri. Dis ille adversis genitus, satoque sinistro, Quem pater ardentis massæ suligine lippus, 130

going to school, with a servant-boy to carry his satchel of books after him, and heightens the ridiculous idea of his covering the cloquence of the great orators.

mosthenes and Cicero. Demosthenes, to avoid the cruelty of

Antipater, poisoned himself.

the emissaries of Antony, when they attacked and murdered him in his litter on the road. They, i. e. Tully's head and hand, were afterwards fixed up at the rostra, from whence he had spoken his Philippics, by order of Antomy.

quence, which he used against Antony, brought this upon him.

121. Rostra.] A place in the forum, where lawyers and orators harangued. See Ainsw. Rostra, No 2.—No weak lawyer or pleader, could ever make himself of consequence enough to be in danger of any design against his life, by what he was capable of saying in public.

Fortune fore-tun'd the dying notes of Rome,

Till I, thy conful fole, confol'd thy doom:

And observes, that, "the Latin of this couplet is a verse of "Tully's (in which he sets out the happiness of his own consul"ship) famous for the vanity and ill poetry of it."

It is bad enough; but Mr. Dryden has made it still worse, by adding more jingles to it. However, to attempt translating it is ridiculous, because it disappoints the purpose of the passage, which is to give a sample of Tully's had poetry in his own words.

to give a fample of Tully's bad poetry in his own words.

123. If thus, &c ] q. d. If Tully had never written or spoken better than this, he needed not to have dreaded any mischief to himself; he might have defied the swords which Antony employed against him.

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But each orator perished by eloquence; each

A large and overflowing fountain of genius configned to death. [ever 120 The hand and the neck was cut off by genius; nor Were rostra wet with the blood of a weak lawyer. O fortunatam natam, me consule, Romam!

He might have contemn'd the fwords of Antony, if thus [poems,

He had faid all things. I like better laughable Than thee, divine Philippic of conspicuous fame, Who art roll'd up next from the first. Him also a cruel

Death fnatched away, whom Athens admired, Rapid, and moderating the reins of the full theatre. He was begotten, the gods averse, and fate unpropitious, [burning mass, 130]

Whom his father, blear-eyed with the reek of a

124 Laughable poems.] Ridenda—ridiculous—that are only fit to be laughed at.

125. Divine Philippic.] Meaning Cicero's fecond Philippic, which, of all the fourteen orations which he made against Antony was the most cutting and severe, and this probably cost him his life.

He called these orations Philippics, as he tells Atticus, because in the freedom and manner of his speech he imitated the Philippics (PILITHINGS LOYOS) of Demosthenes, whose orations against Philip were so called.

vere rolled up in volumes of paper or parchment—this famous Philippic stood second in the volume. See Sat. xiv. 1. 102.

127. Athens admired.] Demosthenes. See note on 1. 9.
128. Rapid.] Torrentem—his eloquence rapid and flowing,

like the torrent of a river.

Moderating—] Or governing the full affembly of his hearers as he pleafed, as a horse is managed and governed by a rein; so Demosthenes regulated and governed the minds of his auditory.

129. Gods averse &c.] It was a current notion among the antients, that where people are unfortunate in their lives, the gods were displeased at their birth, and always took a part against them.

130. His father.] Demosthenes is said to have been the son of a blacksmith at Athens.

-- Of a burning mass.] Large masses of iron, when red-

A carbone & forcipibus, gladiosque parante Incude, & luteo Vulcano ad rhetora misit.

Bellorum exuviæ, truncis affixa trophæis Lorica, & fracta de casside buccula pendens, Et curtum temone jugum, victæque triremis 135 Aplustre, & summo tristis captivus in arcu, Humanis majora bonis creduntur: ad hæc se Romanus, Graiusque ac Barbarus induperator Erexit: causas discriminis atque laboris Inde habuit. Tantò major famæ sitis est,

VIRTUTIS: QUIS ENIM VIRTUTEM AMPLECTITUR PRÆMIA SI TOLLAS? patriam tamen obruit olim

hot out of the forge, are very hurtful to the eyes of the workmen from their great heat.

131. Coal and pincers, &c.] His father at first thought of bringing up his son Demosthenes to his own trade; but he took him from this, and put him to a rhetorician to be taught eloquence.

132. Dirty Vulcan. Vulcan was the fabled god of fmiths, whose trade is very filthy and dirty. Sat. x, iii. 1. 44—5.

in memory of victory. The custom came from the Greeks, who, when they had routed their enemies, erected a tree, with all the branches cut, on which they suspended the spoils of armour which they had taken from them, as well as other ensigns of victory: several of which the poet here enumerates; but as nothing was entire, the poet calls them maimed trophies.

134. A beaver.] Buccula, from bucca, the cheek, seems to have been that part of armour which was fastened to the helmet, and came down over the cheeks, and fastened under the chin.

135. Beam.] Temo was the beam of the wain, or the draught tree, whereon the yoke hung; by this the chariot was supported and conducted, while drawn by the yoke.

136. A sad captive, &c.] On the top of the triumphal arch, which was built upon these occasions, they made some wretched captive place himself, and there sit bemoaning his wretched sate, while the conquerors were exulting in their victory. So Mr. DRYDEN—

On whose high convex sits a captive foe,
And sighing casts a mournful look below.

137. To be greater, &c.] Such is the folly of mankind, that

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From coal and pincers, and from the anvil preparing 5words, and from dirty Vulcan, fent to a rhetorician. [plate The spoils of war, to maimed trophies a breast-

Fixed, and a beaver hanging from a broken helmet,

A yoke depriv'd of its beam, the flag of a conquer'd

[of an arch, 136]

Three-oar'd vessel, and a sad captive at the top

Are believed to be greater than human goods: for

these [hath The Roman, Greek, and Barbarian commander

Exerted himself: the causes of labour and danger hath had [of fame than 140]

From thence. So much greater is the thirst Of Virtue: for WHO EMBRACES EVEN VIRTUE

ITSELF, [merly the glory of a few IF YOU TAKE AWAY ITS REWARDS?—yet for-

these wretched trisses are looked upon, not only as bearing the highest value, but as something more than human.

137. For these, &c.] Commanders of all nations have exerted themselves, through every scene of danger and satigue, in order to get at these ensigns of same and victory. Erexit se—hath roused himself to mighty deeds.

138. The Roman.] By the Roman, perhaps, we may underfland Julius Cæfar, M. Antony, and others, who, while they were greedily following military glory, were preparing ruin for themselves, as well as many sad calamities to their country.

- Greek.] Here Miltiades and Themistocles, the two Athenian generals, may be alluded to, who, while they were catching at military fame, perished miserably.

- Barbarian.] A name which the Greeks and Romans

were fond of fixing on all but themselves.

Here may be meant Hannibal, the great Carthaginian general, who, while he vexed the Romans with continual wars, occasioned the overthrow of his country, and his own miserable death.

139. Causes of danger, &c. These things have been the grand motives of their exertions, is the face of difficulty, and even of death.

140. So much greater, &c. i. e. All would be great; how few wish to be good!

142. If you take away. &c.] Who is so difinterestedly virtue ous, as to love and embre ce virtue, merely for the sake of being

Gloria paucorum, & laudis, titulique cupido Hæsuri saxis cinerum custodibus; ad quæ Discutienda valent sterilis mala robora sicus, 145 Quondoquidem data sunt ipsis quoque sata sepulchris Expende Hannibalem: quot libras in duce summo Invenies? hic est, quem non capit Africa Mauro Persusa oceano, Niloque admota tepenti.

Rursus ad Æthiopum populos, aliosque elephantos Additur imperiis Hispania: Pyrenæum 151 Transilit: opposuit natura Alpemque nivemque:

and doing good? indeed, who would be virtuous at all, unless the fame and reputation of being so brought something with them to gratify the pride and vanity of the human heart? Virtue seldom walks forth, said one, without vanity at her side.

142. The glory of a few. As Marius, Sylla, Pompey, Antony, &c.—q. d. Many instances have there been, where a few men in fearch of fame, and of the gratification of their ambition,

have been the destroyers of their country.

144. A title, &c.] An infcription to be put on their monuments, in which their remains were deposited—this has often proved a motive of ambition, and has urged men to the most dangerous,

as well as mischievous, exploits,

145. Evil strength, &c.] There was a fort of wild fig-tree, which grew about walls and other buildings, which, by spreading and running its roots under them, and shooting its branches into the joinings of them, in length of time weaked and destroyed them, t as we often see done by ivy among us. See Pers. Sat. i.l. 25. Evil here is to be understood in the sense of hurtful, mischievous.

A poor motive to fame, then, is a stone monument with a fine inscription, which, in length of time, it will be in the power of a

wild fig-tree to demolish.

146. Fates are given, &c.] Even sepulchres themselves, must yield to fate, and, consequently, the same and glory, which they are meant to preserve, must perish with them—how vain then the pursuit, how vain the happiness, which has no other motive or soundation!

147. Weigh Hannibal.] Place him in the fcale of human

greatness -i. e. confider him well, as a great man.

Hannibal was a valiant and politic Carthaginian commander; he gave the Romans several signal overthrows, particularly at Canna, a village in Apulia, in the kingdom of Naples.

--- How many pounds, &c.] Alas, how little is left of him!

a few inconsiderable ashes! which may be contained within the

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Has ruined a country, and the lust of praise, and of A title, to be fixed to the stones, the keepers of their ashes; which, fig-tree is able, 145 To throw down, the evil strength of a barren Since fates are given also to sepulchres themselves, Weigh Hannibal—how many pounds will you find in that by the Moorish Great General? this is he, whom Africa wash'd Sea, and adjoining to the warm Nile, does not conelephants, 150 Again, to the people of Æthiopia, and to other

compass of an urn, though, when living, Africa itself was too fmall for him! So DRYDEN-

Great Hannibal within the ballance lay, And tell how many pounds his after weigh, Whom Afric was not able to contain— &c. &c.

Spain is added to his empires: the Pyrenean

He passes: nature opposed both Alps and snow:

148. Wash'd, &c.] By the Moorish sea. The poet describes the situation of Africa, the third part of the globe then known. From Asia it is separated by the Nile; on the west it is washed by the Atlantic Ocean, which beats upon the shores of Æthiopia and Lybia, joining to which were the people of Mauratania, or Moors, conquered by Hannibal.

149. Warm Nile.] Made so by the great heat of the sun,

it lying under the torrid zone. Rursus—i, e. insuper, moreover—as Sat. vi. 150. Again.

154. Other elephants. Other countries where elephants are bred; meaning, here, Libya and Mauritania, which were conquered by Hannibal.

151. Spain is added, &c.] To the empires he had conquered,

he added Spain, yet was not content. - The Pyrenean. The Pyrenees, as they are now called -that immense range of high mountains which separate France from Spain.

152. Nature opposed, &c.] For nature, as Pliny lays, railed up the high mountains of the Alps, as a wall, to defend Italy rom the incursions of the Barbarians. These are constantly con yered with inow.

Diduxit scopulos, & montem rupit aceto. Jam tenet Italiam, tamen ultrà pergere tendit; Actum, inquit, nihil est, nisi Pœno milite portasis; Frangimus, & mediâ vexillum pono Suburrà. O qualis facies, & quali digna tabellà, Cùm Gætula ducem portaret bellua luscum! Exitus ergò quis est? ô gloria! vincitur idem [nus Nempe, & in exilium præceps fugit, atque ibi mag. Mirandusque cliens sedet ad prætoria Regis, 161 Donec Bithyno libeat vigilare tyranno.

153. Several rocks, &c.] By immense dint of labour and perfeverance he cut a way in the rocks, sufficient for his men, horses,

and elephants to pass.

With vinegar.] Livy fays, that, in order to open and enlarge the way above mentioned, large trees were felled, and piled round the rock, and set on fire; the wind blowing hard, a sierce same soon broke out, so that the rock glowed like the coals with which it was heated. Then Hannibal caused a great quantity of vinegar to be poured upon the rock, which piercing into the veins of it, which were now cracked by the intense heat of the fire, calcined and softened it, so that he could the more easily cut the path through it.

Polybius fays nothing of this vinegar, and therefore many reject

this incident as fabulous.

Pliny mentions one extraordinary quality of vinegar, viz. its being able to break rocks and flones which have been heated by fire. But, admitting this, it feems difficult to conceive how Hannibal could procure a quantity of vineger fufficient for fuch a purpose in so mountainous and barren a country. See Univ. Ant. Hist. vol. xvii. p. 597—8.

154. Possesses Italy, &c.] i. e. Arrives there—comes into Italy—which for fixteen years together he wasted and destroyed, beating the Roman troops, wherever he met them; but he was not content with this, he determined to go farther, and take Rome.

155. Noibing is done, &c.] This is the language of an ambitious mind, which esteemed all that had been done as nothing,

unless Rome itself were conquered.

—— Punic army.] The Pæni (quali Phæni a Phænicibus unde orti) were a people of Africa near Carthage; but being united to thein, Pæni is used, per synec. for the Carthaginians in general.

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He fevered rocks, and rent the mountain with vinegar.

He now possesses Italy, yet endeavours to go far-" Nothing is done (fays he) unless, with the Punic

F" Suburra." 156 " army we break "The gates, and I place a banner in the midst of O what a face! and worthy of what a picture! When the Getulian beaft carried the one-eyed ge-

neral!

Then what his exit? O glory! for this fame man Is fubdued, and flies headlong into banishment, and fof the king, 16r there a great, And much-to-be-admired client, fits at the palace

Till it might please the Bithynian tyrant to awake.

156. Suburra.] One of the principal streets in Rome. before, Sat. iii. 5, note.

157. What a face! What a figure was he all this while, how curious a picture would he have made, mounted on his elephant,

and exhibiting his one-eyed countenance above the rest!

When Hannibal came into Etruria (Tufcany) the river Arno was swelled to a great height, insomuch that it occasioned the loss of many of his men and beafts, particularly of the elephants, of which the only one remaining was that on which Hannibil was mounted. Here, by the damps and fatigue, he lost one of his eyes.

158. Getulian beaft. ] i. e. The elephant. The Getulians were a people of Libya, bordering on Mauritania, where many

elephants were found.

What was the end of all his exploits, as 159. His exit ?] well as of himself?

- O. glory !] Alas, what is it all!

160. Is subdued, &c.] He was at last routed by Scipio, and

torced to fly for refuge to Prusias king of Bithynia.

161. Client.] Cliens signifies a retainer—a dependent—one who has put himself under the protection of a patron, to whom he pays all honour and observance.

This great and wouderful man was thus reduced, after all his

glorious deeds.

- Sits, &c.] Like a poor and mean dependent.

162. Till it might please, &c. The word tyrant is not always, to be taken, as among us it usualy is, in a bad sense. It was used in old time in a good fense for a king, or fovereign.

Finem animæ, quæ res humanas miscuit olim, Non gladii, non saxa dabant, non tela; sed ille Cannarum vindex, & tanti sanguinis ultor, Annulus. I, demens, & sævas curre per Alpes, Ut pueris placeas, & declamatio sias.

Unus Pellæo juveni non fufficit orbis:
Æstuat inselix angusto limite mundi,
Ut Gyaræ clausus scopulis, parvaque Seripho. 170
Cum tamen à figulis munitam intraverat urbem,
Sarcophago contentus erat. Mors sola fatetur,
Quantula sint hominum corpuscula. Creditur olim

162. To awake.] When he came to prefer his petition for protection, he could gain no admission till the king's sleeping hours were over; Hannibal was now in too abject and mean a condition to demand an audience, or even to expect one, till the king was

perfectly at leifure.

It is the custom of the eastern princes to sleep about the middle of the day (2 Sam iv. 5) when the heats are intense, and none dare disturb them. This was the occasion of the deaths of many in our time at Calcutta, where, when taken by the Subah Surajah Dowlah, a number of gentlemen were put into a place called the Black-hole, where the air was so confined, that it suffocated the greatest part of them: but they could not be released while their lives might have been saved; for, being put there by order of the Subah, who alone could order their release, the officers of that prince only answered their cries for deliverance, by saying that the Subah was lain down to sleep, and nobody dared to wake him.

163. Disturbed human affairs.] Miscuit—disordered—put into confusion—a great part of the world, by his ambitious exploits

and undertakings.

166. Aring, &c.] When he overthrew the Romans at Cannae, he took above three bushels of gold rings from the dead bodies, which, says the poet, were fully revenged by his ring, which he always carried about him, and in which he concealed a dose of poison so that when the Romans sent to Prusias to deliver him up, Hannibal, seeing there were no hopes of safety, took the poison and died. Thus fell that great man, who had so often escaped the swords, and the darts, and stones, hurled by the enemy, as well as the dangers of the rocks and precipices of the Alps!

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The end of that life, which once impaired human affairs,

Nor fwords, nor stones? nor darts gave, but that Redreffer of Cannæ, and avenger of human blood, A ring .- Go, madman, and run over the favage mation. Alps,

That you may please boys, and become a decla-One world did not fuffice the Pellæan youth; He chafes unhappy in the norrow limit of theworld.

As one shut up in the rocks of Gyaras, or small [brickmakers, 171 Seriphus. Yet when he had entered the city fortified by He was content with a Sarcophagus. DEATH ONLY

DISCOVERS

How LITTLE THE SMALL BODIES OF MEN ARE. It is believed, that formerly,

166. Go madman. For fuch wert thou, and fuch are all who

build their greatness and happiness on military fame.

167. Please the boys, &c.] The boys in the schools used to be exercifed in making and speaking declamations, the subjects of which were usually taken from the histories of famous men. A fine end, truly of Hannibal's Alpine expedition, to become the subject of a school-boy's theme or declamation! well worthy so much labour, fatigue, and danger!

168. Pellaan youth.] Alexander the Great, born at Pella, a city of Macedon, died of a fever, occasioned by drinking to excels at Babylon. He had lamented, that, after having conquered almost all the East, all Greece, and, in short, the greatest part of the world, that there were no more worlds for him to conquer. died three hundred and twenty-three years before Christ, æt. thirty-

170. Gyaras.] One of the Cyclades (islands in the Ægean Sea) whereto criminals were banished: it was full of rocks. Sate 1. 73.

171. The city.] Babylon.

- Brickmakers.] This city was surrounded by a wall of brick, of immense height and thickness. Ov. Met. iv. 1. 58.— Figulus fignifies any worker in clay; so a maker of bricks.

172. Sarcophagus.] A grave, tomb, or sepulchre. A oage, flesh and payers, to eat—because bodies there consume and waste away. Death only, &c.] Death alone teaches us how vain and Velificatus Athos, & quicquid Græcia mendax Audet in historia; constratum classibus isdem, 175 Suppositumque rotis solidum mare: credimus altos Defecisse amnes, epotaque slumina Medo Prandente, & madidis cantat quæ Sostratus alis. Ille tamen qualis rediit Salamine relicta, In Corum atque Eurum solitus sævire slagellis 180 Barbarus, Æolio nunquam hoc in carcere passos, Ipsum compedibus qui vinxerat Ennosigæum? Mitius id sanè, quòd non & stigmate dignum

empty the pursuits of fame and earthly glory are; and that, however the ambitious may swell with pride, yet, in a little while, a small urn will contain the hero, who, when living, thought the world not sufficient to gratify his ambition.

1.74. Athor, Sc.] A mountain in Macedon, running like a peninfula into the Ægean Sea. Xerxes is faid to have digged

through a part of it to make a passage for his fleet.

The Grecian historians were very fond of the marvellous, and, of course, were apt to introduce great improbabilities and falsehoods in their narrations.

Strowed.] Covered, paved, as it were—for Xerxes is faid to have had twelve thousand ships with him in his expedition,

with which he formed the bridge after mentioned.

176. Those very ships. ] Which had failed through the passage

at Mount Athos.

—— Put under wheels.] He, in order to march his forces from Asia into Europe, made a bridge with his ships over the sea, which joined Abydus, a city of Asia, near the Hellespont, to Sestos, a city of the Thracian Chersonesus, which was opposite to Abydus, and separated by an arm of the sea: this part is now known by the name of the Dardanelles. The sea being thus made passable by the help of the bridge, the army, chariots, horses, see went over, as if the sea had been solid under them; therefore the poet says, Suppositum rotis solidum mare, the sirmsea. Hol.

We believe.] i. e. If we give credit to fuch historians. 177. Rivers failed, &c.] It is faid Xerxes's army was so numerous, as to drink up a river at once, whenever they made a

meal: Herodot. Lib. ii.

-- The Mede. The Medes and Persians composed the army of Xerxes.

178. Softratus.] A Greek poet, who wrote the Persian ex-

- Wet wings. 1 The fancy of a poet may be compared to

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Athos was failed thro', and whatever lying Greece Adventures in history: the folid sea strowed with Those very ships, and put under wheels: we believe deep [when the Mede

Rivers to have failed, and their waters drunk up Dined, and what things Sostratus sings with wet wings.

But what did that barbarian return, Salamis being Who was wont to rage with whips, against the north-west and [prison, 181 East wind, which never suffered this in the Æolian

Who bound Ennofigæus himself with fetters?

That indeed was rather mild, that not worthy a
mark also

wings, for it is by this he takes his flight into the regions of invention.—The fancy of Sostratus is here supposed to have been moistened by wine; in short, that no man who was not drunk, which is signified by madidus, could ever have committed such improbabilities in writing.

179. What, &c.] What manner of man-qualis—How wretched, how forlorn, how changed from what he was! Comp.

1. 185

Salamis being left.] When he left and fled from Salamis, an island and city in the Ægean Sea, near which Themistocles, the Athenian general, overcame him in a sea-sight, and forced him to say.

180. Rage with whips, &c.] When he found the sea raging, and, being raised by those winds, to have destroyed his bridge, he was mad enough to order the Hellespont to be scourged with three hundred lashes.—I don't read any where, but in this passage of Juvenal, of his whipping the winds.

181. Never suffered, &c.] The poet here alludes to Æn. i. 1. 56-67, where Æolus is represented as holding the winds in pri-

son, and giving them liberty to come forth as he pleased.

182. Who bound Ennofigues, &c.] Xerxes mas mad enough also to cast iron fetters into the sea, as if to bind Neptune in chains; who was called Ennosigues, the earth-shaker, from the notion that he presided over the waters of the sea, which made their way into the earth, and caused earthquakes.—From Gr.

183. Rather mild, Sc. ] The poet iropically fays, " that, to be

Credidit: huic quisquam vellet servire deorum. Sed qualis rediit? nempe una nave cruentis 185 Fluctibus, ac tarda per densa cadavera prora. Has toties optata exegit gloria pænas.

Da spatium vitæ, multos da, Jupiter, annos:
Hoc recto vultu, solum hoc & pallidus optas.
Sed quam continuis & quantis longa senectus
Plena malis! desormem, & tetrum ante omnia vul-

Dissimilemque sui, deformem pro cute pellem, Pendentesque genas, & tales aspice rugas, Quales, umbriseros ubi pandit Tabraca saltus, In vetula scalpit jam mater simia bucca.

fure, all this was very gentle in Xerxes, and, that he did not carry the matter farther, must be considered as very gracious in a man who might have thought proper to have marked him as his slave." Stigma signifies a brand or mark set on the forehead of sugitive slaves, to which, no doubt, this passage alludes.

184. Any of the gods.] As well as Neptune, would, doubtless, without murmuring, have ferved so mild and gracious a prince!—Still speaking ironically, in derision of the pride and folly of Xer-

xes.

185. What manner, &c.] After all this extravagance of pride.

-See note on l. 179.

The veffel. Navis fignifies any veffel of the fea or river. The veffel in which Xerxes made his escape, after his defeat near Salamis, was a poor fishing-boat.

186. Bloody waves.] Made so by the slaughter of such num-

bers of the Persian army.

\_\_\_\_ Slow prow, &c.] The fea was fo crowded with the floating carcales of the flain, that the boat could hardly make its way.

187. Glory, &c.] This haughty prince, who had collected to vast a force together, in order to carry on the war with the Athenians, begun by his father Darius, and invading Greece with seven hundred thousand men of his own kingdom, three hundred thousand auxiliaries, and with twelve thousand ships, after beating Leonidas and taking Sparta, is deseated by Themistocles, his army cut to pieces, his sleet destroyed, and himself forced to escape in a wretched fishing-boat. All this might well be called the just demand of vengeance against his pride, and mad thirst after glory.

188. Give, &c.] The poet now fatirizes the folly of wishing

for long life; he supposes one praying for it.

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He thought him .- Any of the gods would be willing to serve him. one veffel in the 185 But what manner of man returned he? Truly with Bloody waves, and, with flow prow, thro' thick

carcafes. Glory so often wished for exacted this punishment. Give length of life, O Jupiter, many years!

This with upright countenance, and this, pale, is old age 190 But with what continual, and with how great evils Full! See the countenance deform'd, and hideous beyond every thing,

And unlike itself, an unfightly hide instead of a And pendent cheeks, and fuch wrinkles, As, where Tabracha extends its shady forests, A mother-ape fcratches in her old cheek.

189. Upright countenance, &c.] i. e. Looking up to heavenpale, with fear of death, or left the petition should be refused.

But, perhaps, recto vultu may, here, be a phrase to express one in youth and health; and the following pallidus may denote a state of old age and fickness—comp. 1. 191.

" Both fick and healthful, old, and young, conspire " In this one filly, mischievous desire."

192. Itfelf. 1 Its former felf.

- Unfightly bide. Here is a distinction between cutis and pellis, the former fignifying the skin of a man, the other the hide of a beaft; to the last of which, by an apt catachresis, the poet compares the coarse and rugged appearance of an old man's skin.

193. Pendent cheeks.] It is observable, that, in old persons, the cheeks, not only in that part of them which is immediately below the eyes, hang in puries downwards, but also in that part, which, in youth, forms the roundness, and contributes so much to the comelines of the face, hang downwards in a relaxed and pendent state.

194. Tabracha, &c,] Now called Tunis, on the Mediterranean, near which was a wood, wherein was a valt quantity of apes.

195. Her old cheeks.] Bucca properly fignifies the cheek, or that part of it which swells out on blowing; but here it seems (by

Plurima funt juvenum discrimina, pulchrior ille Hoc, atque ille alio: multum hic robustior illo: Una fenum facies, cum voce trementia membra, Et jam læve caput, madidique infantia nafi. Frangendus misero gingivá panis inermi: Usque adeò gravis uxori, gnatisque, sibique, Ut captatori moveat fastidia Cosso. Non eadem vini atque cibi, torpente palato, Gaudia: nam coitûs jam longa oblivio: vel si Coneris, jacet exiguus cum ramice nervus; 205 Et quamvis totà palpetur nocte, jacebit. Anne aliquid sperare potest hæc inguinis ægri Canities? quid, quod merito fuspecta libido est, Quæ Venerem affectat fine viribus? afpice partis Nunc damnum alterius: nam quæ cantante voluptas, Sit licet eximius, citharcedo, five Seleuco, Et quibus aurata mos est fulgere lacerna?

Tynec.) to denote the whole face, every part of which, in the animal he speaks of, especially when old, is in a wrinkled state.

Dryden has well preserved the humour of this simile. Such wrinkles as a skilful hand would draw, For an old grandam-ape, when, with a grace, She sits at squat, and scrubs her leathern face.

Quid refert, magni fedeat quâ parte theatri,

296. The differences, &c.] The poet is here to be understood as observing, that, however, in the days of youth, one is disinguishable from another by different beauties of countenance, and thrength of body, old age renders all distinctions void; and, in thort, one man is too like another, to admit of them, both with respect to countenance and bodil; strength.

199. Smooth head.] Bald with the loss of hair.

Infancy, &c. ] A running and drivelling nofe, like a young child.

200. Unarm'd gum.] Having lest all his teeth, he has no-

thing left but his bare gums, to mumble his food withal.

202 The flatterer Cossus. ] Ca ator signifies one who endertoweth to get or procure any thing, particularly he who flattereth a man to be his heir. This mean occupation was frequent in Rome, and this Cossus seens to have been smous for it; SAT. X.

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The differences of youths are very many, one is handsomer than than that: This, and he than another: this far thore robust The face of old men is one, the limbs trembling with the voice, And now a fmooth head, and the infancy of a wet Bread is to be broken by the wretch with an unarm'd gum: himfelf, 201 so very burthensome, to wife, and children, and That he would move the loathing of the flatterer Coffus food are not The palate growing dull, the joys of wine and The fame: a long oblivion of those pleasures, Which are in vain invited to return, 205 Tho' every means be used to restore them. Has this impotent state any thing to hope for? What, but that the defire be defervedly suspected, Which, without power, affects gallantry? now fee The loss of another part—for what pleasure (has he) when a Harper (tho' even the best) or Seleucus performs, And those whose custom it is to shine in a golden habit? may fit, What fignifies it in what part of a great theatre he

et old age, like what the poet has been describing, is sufficient, ys he, even to difgust Cossus himself, so as to keep him away from aying his court.

203. The palate, &c. ] Every thing now grows infipid; all utterence of meats and drinks is loft. See this symptom of age mentioned by Barzillai. 2 Sam. xix. 35. 210. Another part.] The hearing:

211. Abarper.] Citharcedus denotes that species of musician,

tho fung and played the harp at the fame time.

Seleucus.] A noted musician, who, according to the fanon of those times, wore a rich embroidered garment when he ag upon the stage. This is meant in the next line, by aurata cerna, as not only the case of Seleucus, but of others. Of this inspacity for relishing music, Barzillai also speaks, 2 Sam. xxx. 35.

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reth in it i Qui vix cornicines exaudiat, atque tubarum Concentus? clamore opus est, ut sentiat auris, 215 Quem dicat venisse puer, quot nunciet horas. Præterea minimus gelido jam in corpore fanguis Febre calet solà: circumsilit agmine facto Morborum omne genus, quorum fi nomina quaras; Promptius expediam, quot amaverit Hippia nice. chos,

Quot Themison ægros autumno occiderit uno; Quot Basilus socios, quot circumscripserit Hirrus Pupillos: quot longa viros exforbeat uno Maura die, quot discipulis inclinet Hamillus. Percurram citius, quot villas possideat nunc,

214. The cornets.] Cornicen (from cornu, an horn, and cano, to fing) fignifies a blower on the horn, or cornet, the found of which was, probably, very loud and harsh, as was that of the trumpets. If he be so deaf that he cannot hear these, he can't extent to hear the fingers, and the fofter instruments.

215. Bawling, &c.] His boy must bawt as loud as he can into his ear, when he would tell who called to vifit him, or to let him know what o'clock it was. They had not watches or clocks as we have, but fun-dials or hour-glasses, which a boy was to watch, and acquaint the master how the time went. -

Horas quinque puer nondum tibi nuntiat, & tu Jam conviva mihi, Cæciliane venis.

MART. Lib. viii. Ep. 67. The blood is fo cold, and circulates 218. Warm from fever.] fo flowly, that nothing can warm or quicken it, but that heelic, feverish habit, which frequently is an attendant on the decaysof

Gelidus, tardante senecta

Sanguis hebet, &c. Æn. v. l. 395-6. - Leap around, &c.] Surround him on all sides, ready to rush upon him, like wild beasts leaping on their prey.

- Form'd into a troop. ] A whole troop of diseases, in asray against him, Agmine facto. See Virg. Æn. i. 86. from whence our poet borrows this expression. See Sat. iii. 162, and note 220. Hippia.] See Sat. vi. 82.—A woman famous for her de

baucheries.

221. Themison.] A physician much commended by Pliny and

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Who can hardly hear the cornets, and the founding of the [may perceive 215]
Trumpets? There needs a bawling, that the ear Whom his boy may fay has come, how many hours

he may bring word of.

Beside, the very little blood, now in his cold body,
Is only warm from fever: there leap around, form'd
into a troop,

[ask,

All kind of diseases, the names of which were you to I could sooner unfold, how many adulterers Hippia has loved,

How many fick Themison has killed in one autumn, How many of our allies Basilus, how many orphans

Hirrus

Has cheated. How many gallants the tall Maura can
Dispense with in a day, how many disciples Hamillus may defile. [now possess, 225
Sooner run over how many country-houses he may

Celfus, though here spoken of in no very favourable light. Perhaps Juvenal gives this name to some empiric, in derision.

221. Autumn.] The autumn was usually a fiekly time at Rome.

See Sat. iv. 1. 56, 57, and notes.

222. Allies, &cc.] When the Romans had conquered any people, they reduced them into the form of a province, which, being subject to Rome, was governed by a Roman prætor, and the inhabitants were now called socii, allies, and indeed, looked upon, in all respects, as such, not daring to resuse a consederacy with their conquerors. Basilus was one of these prætors, who shame-fully plundered his province.

--- Hirrus.] Some read Irus.—Whoever this was, his character is here noted, as a cheater and circumventer of youth, com-

mitted to his care and guardianship.

He that had the tuition of a ward was called tutor. The ward was called pupillus. The pupilli were orphans, who had lost their parents, and thus fell under the tuition of guardians, who frequently, instead of protecting them, plundered and cheated them out of their patrimony.

224. Hamillus.] A schoolmaster, famous for unnatural prac-

tices with his scholars.

Quo tondente, gravis juveni mihi barba sonabat. Ille humero, hic lumbis, hic coxa debilis, ambos Perdidit ille oculos, & luscis invidet: hujus Pallida labra cibum capiunt digitis alienis.

Ipse ad conspectum cænæ diducere rictum

230 Suetus, hiat tantum, ceu pullus hirundinis, ad quem Ore volat pleno mater jejuna. Sed omni

Membrorum damno major dementia, quæ nec Nomina servorum, nec vultum agnoscit amici, Cum quo præterita cænavit nocte, nec illos

Quos genuit, quos eduxit: nam codice sævo Hæredes vetat esse suos bona tota feruntur Ad Phialen: tantum artificis valet halitus oris, Quod steterat multos in carcere fornicis annos.

226. Who clipping.] See Sat. 1. 25, and notes.

Cinnamus was a barber at Rome, who got a knight's estate, and growing very rich, had several villas, and lived in a sumptuous manner; but, at last, he broke, and sled into Sicily. See Mart. vii. Epigr. 64.

1. 218—19. are here reprefented, as making their attacks on diffe-

rent parts of the body:

229. Of this. ] Hujus-i. e. hominis.

Take food, &c.] So feeble and childish that he can't

feed himself, and is forced to be fed by another.

230. He, at the fight, &c.] As foon as supper is served, he, as it were mechanically, stretches open his jaws; but, unable to feed himself, he only gapes, like a young swallow in the nell, when it sees the old one flying towards it with food in her mouth. This natural image is beautifully expressed.

234. The names of fervants. The poet, here, brings his old man into the last stage of superannuation, when the understanding and memory fail, which, as he says, is worse than all the rest.

233-4. Neuber knows:] i. e. Recollects; his memory now

failinge

brought up.] Though he has not only begotten, but brought up his children, so that they must have lived much with him, yet they are forgotten: he makes a will, by which he distributed them, and leaves all he has to some artful strumpet who has got possession of him.

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Who clipping, my beard, troublefome to me a youth, Tanother in his hip, founded. One is weak in his shoulder, another in his loins.

Another has lost both his eyes, and envies the blind of one:

The pale lips of this take food from another's He, at the fight of a supper, accustomed to stretch open his

law, only gapes, like the young one of a fwallow, than all the lofs to whom

The fasting dam slies with her mouth full. Of limbs, that want of understanding is greater, of a friend, which neither

Knows the names of fervants, nor the countenance With whom he supp'd the night before, nor those 235 Whom he hath begotten, whom brought up; for

by a cruel will, carried He forbids them to be his heirs; all his goods are To Phiale: fo much avails the breath of an artful mouth, brothel.

Which has stood for many years in the prison of a

236, A cruel will.] Codex, or caudex, literally means the trunk, or body of a tree. Hence, by metonym. a table-book, made of feveral boards joined together, on which they used to writehence any writing, as a deed, will, &c. See Sat. vii. 110.

237. Forbids them.] He excludes them from inheriting his

estate—i. e. he disinherits them,

- Are carried. Are disposed of, conveyed by the will.

238. To Phiale.] See above, 1, 236, note the first. - So much avails, &c.] Such an old dotard as this may be eafily perfuaded to any thing by an artful strumpet; so great an afcendency does the acquire over him by her artful and infinuating tongue,

239. Prison of a brothel.] Fornix-lit an arch or vault in houles; also, meton. a stew or brothel, because these were in vaults or wells under ground. Ainsw. Hence, from the darknels and filthiness of their situation, as well as from the confine, ment of the wretched inhabitants therein, who stood ready for

Ut vigeant sensus animi, ducenda tamen sunt 240 Funera gnatorum, rogus aspiciendus amatæ Conjugis, & fratris, plenæque sororibus urnæ. Hæc data pæna diu viventibus; ut renovatâ Semper clade domûs, multis in luctibus, inque Perpetuo mærore, & nigrâ veste senescant. 245 Rex Pylius (magno si quicquam credis Homero) Exemplum vitæ suit à cornice secundæ: Felix nimirum, qui tot per secula mortem Distulit, atque suos jam dextrâ computat annos, Quique novum toties mustum bibit: oro, par rumper

Attendas, quantum de legibus ipse queratur Fatorum, & nimio de stamine, cum videt acris

every comer, Juvenal represents Phiale as having stood in carcere fornicis, which is describing her as a common prostitute.

Hor. Lib. i. Sat. ii. 30. alluding to the filth of these dungeons,

fays-

Contrà alius nullam nisi clenti in fornice stantem.

Carcer fignifies also a starting-place at the chariot-races—hence, by metonym, a beginning: in this sense it may mean the entrance of a brothel, where the harlots presented themselves to the view of the passers-by. Comp. Sat. iii. 1. 65, n. 1.

240. Tho' the fenses, &c.] i. e. Yet allow him to retain his senses in full vigour, what grievous scenes of distress has he to go

through !

Children.] So Virg. Æn vi. 1. 308.

Impositisque rogis juvenes ante ora parentum.

adapted to the ceremony of funerals, and probably, it is derived from a custom of the friends of the deceased walking in procession before the corpse. Sat. i. 146.—See Grang. in loc. "Ducere—verbum Sepulturæ. Albinov. ad Liviam. Funera ducuntur Romana per oppida Drust."

The pile.] The funeral pile, on which the body was re-

duced to ashes.

242. Urns filled, &c.] i. e. With their bones and ashes which it was customary to preserve in pots (after being gathered from the funeral pile) called urns.

243. This pain, &c. ] This is the fad lot of long-lived people,

as it must be their fate to outlive many of their friends.

243—4. Slaughter of the family, &c.] Some part or other of which is continually dropping off.

244 Many forrows.] i. e. Bewailings of the death of friends.

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h e Tho' the fenses of the mind may be strong, yet funerals of children forrows, and in

Are to be attended, the pile to be feen of a beloved Wife, and of a brother, and urns fill'd with fifters, This pain is given to long-livers, fo that the flaughter Of the family being continually renewed, in many grow old. 245

Perpetual grief, and in a black habit, they may The Pylian king (if you at all believe the great Homer)

Was an example of life fecond from a crow:

Happy, no doubt, who thro' fo many ages had deferr'd hand, Death, and now computes his years with the right And who fo often drank new must: I pray attend 250 A little—How much might he complain of the laws Of the fates, and of too much thread, when he law the beard of

245. Black babit. By this we find, that the wearing mourning. for the lofs of relations is very antient; and that black was the colour which the antients used on such occasions. See Sat. iii, l. 213.

246. Pylian king.] Nestor, the king of Pylos, in Pelopennesus, who, according to Homer, is faid to have lived three hundred years.

247. Second from a crow.] Cornix fignifies a crow, or rook. This species of bird is fabled to live nine times the age of a man. Neltor (fays the poet) stands second to this long-lived bird.

249. With the right. The antients used to count their numbers. with their fingers; all under one hundred was counted on the left

hand, all above on the right.

250. So often drank, &c. ] Mustum fignishes new wine. The vintage, when this was made, was in the autumn; so that the poet, here, means to observe that Nestor lived for many returns of this feafon.

- Attend.] The poet calls for attention to what he is going. to prove, by various examples, namely, that happiness does not

confitt in long life.

251-2. Laws of the fates. The antients believed all things. even the gods themselves, to be governed by the fates. Old men, who were from various causes afflicted, might be apt to complain of their destiny, and Nestor among the rest.

25 2. Of too much thread, The fates were supposed to be

Antilochi barbam ardentem: nam quærit ab omni, Quisquis adest, socio, cur hæc in tempora duret; Quod facinus dignum tam longo admiserit ævo. 255 Hæc eadem Peleus, raptum cum luget Achillem, Atque alius, cui fas Ithacum lugere natantem. Incolumi Troja Priamus venisset ad umbras Assarci magnis solennibus, Hectore funus Portante, ao reliquis fratrum cervicibus, inter 260 Iliadum lachrymas, ut primos edere planctus

three fifters, who had all some peculiar business assigned them by the poets, in relation to the lives of men. One held the distass, another spun the thread, and the third cut it.—q. d. How might he complain that the thread of his life was too long.

Homer, by Memnon, at the frege of Troy; according to Ovid, by Hector. His beard burning—i. e. on the funeral pile. This mention of the beard implies, that he was now grown to man's

estate.

feribes the workings and effects of grief, in the afflicted old man, who is now tempted to think, that his great age was granted him as a punishment for some greater crime than he could recollect to have committed, as he was permitted to live to see so sad an event as the death of his brave and beloved son. He is therefore represented as enquiring of his friends what could be the cruse of his being reserved for such an affliction.

256. Peleus.] The father of Achilles, flain by Paris, who that him in the heel in the temple of Apollo, the only part where he was vulnerable. His father Peleus had to lament his untimely

death.

He, during his son's absence, and wanderings over the seas, wearied himself with daily labour in bushandry, having no other attendant than an old maid-servant, who brought him sood: during this period his constant petition to Jupiter was, that he might die.

Ithaca, a country of Ionia where he reigned. After the destruction of Troy, he suffered many toils and hardships, for ten years together, before his return home. The word natantem, perhaps, alludes to his shipwreck near the island of Calypso, where he was forced to swim to save his life; or, perhaps, it may allude, in general, to the length of time he passed in sailing on the sea.

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ps, was Brave Antilochus burning; he demands of every

Which is present, why he should last till these times—
What crime he had committed worthy so long life.

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The very same does Peleus, while he mourns Achilles snatch'd away, [the swimming Ithacus, And another, to whom it was permitted to lament Troy being safe, Priam had come to the shades

Of Affaracus with great solemnities, Hector carrying The corpse, and the rest of the shoulders of his bre-

thren, among
The tears of the Trojans, as foon as Cassandra
should begin

258. Troy being safe.] i. e. Had Troy stood, and remained in safety.

Priam.] The last king of Troy, who lived to see the city belieged by the Greeks for ten years together, and at length taken.

258—9. Shades of Assuracus, &c.] Had joined his ancestors shosts, or shades, in the infernal regions; i. e. had died in peace, and had been buried with the splendid funeral rites belonging to his rank. See Virg. Æn. i. 288; and Ainsw. Assaracus.

— Hedor carrying, &c.] Among the antients, the corpse of the parent was carried forth to the funeral pile by the sons of the deceased. If Troy had remained in quiet, Priam's son Hector had not been sain by Achilles, but had survived his father, and have, as the custom was, been one of his bearers to the suneral pile.

260. The rest of the shoulders, &c.] Reliquis cervicibus—for cervicibus reliquiorum, &c. Hypallage. According to Homer, Priam had fifty sons and twelve daughters; the former of which would have affisted Hector in carrying their sather's corpse. Pliny says (Lib. vii. c. 44.) Quintus Metellus Macedonicus, à quatuor silis illatus est rogo.

Priam was sain in the siege by Pyrrhus, the son of Achilles, and most of his children were destroyed. See An. ii. 501-54.

261. As foon as, Sc. ] This was the figual for the funeral procession to move forward towards the pile.

Hosuba. It was customary to hire women to mourn at burials, who went before the corpse to lament the dead; the chief of them who began the ceremony was called præsica (a præsicio) planctuum princeps. AINSW.) This part must here most na-

Cassandra inciperet, scissaque Polyxena palla, Si foret extinctus diverso tempore, quo non Coeperat audaces Paris ædisicare carinas.

Longa dies igitur quid contulit? omnia vidit 265

Eversa, & slammis Asiam ferroque cadentem.

Tunc miles tremulus posita tulit arma tiara,

Et ruit ante aram summi Jovis, ut vetulus bos,

Qui domini cultris tenue & miserabile collum

Præbet, ab ingrato jam fastiditus aratro. 270

Exitus ille utcumque hominis: sed torva canino

Latravit rictu, quæ post hunc vixerat, uxor.

Festino ad nostros, & regem transeo Ponti,

would, doubtless, have put herself at the head of the mourning women.—See 2 Chron. xxxv. 25.

After the taking of Troy, she fell to the share of Agamemnon. She was married to Chorcebus, and debauched by Ajax Oileus, in the temple of Minerva. See En. i. 44. and ii. l. 403—7.

the temple of Minerva. See Æn. i. 44. and ii. 1, 403—7.

262. Polymene, &c.] The daughter also of Priam, who gave her in marriage to Achilles; but he, coming into the temple of Apollo to perform the nuptial rites, was there treacherously sain by Paris. She was afterwards facrificed at the tomb of Achilles. See before, 1. 256, note.

Rent garment.] Rending the garments, in token of

grief, was very antient.

263. Been extindi. ] i. e. If he had died.

At another time, &c.] is e. Before Paris prepared to fail, into Greece, in order to ravish Helen from her husband Menelaus. Mad this been the case, Priam would have been borne to the grave by his sons, and his funeral solemnized by the public lamentations of his daughters.

264 Daring ships: So called, from the daring design they were employed in; the execution of which occasioned the Trojan

war, and the destruction of the country by the Greeks.

265. What therefore, &c.] The poet, here, applies this infince of old king Priam to his main argument against wishing to live to old age, seeing with how many forrows it may be accompanied.

256. Afia falling.] See Virg. Æn. iii. l. 1. By Afia is here meant the lesser Asia, containing the Greater and Lesser Phrygia.

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To utter the first wailings, and Polyxena with a rent garment,

Had he been extinct at another time, in which Paris

Had not begun to build the daring ships.

What therefore did long life advantage him? he faw all things

Overturn'd, and Asia falling by fire and sword.

Then, a trembling foldier, the diadem being laid afide, he bore arms,

And fell before the altar of Jove, as an old ox,

Who, to the master's knife, offers his lean and mis

Neck, now difgraced by the ungrateful plough.270 However, that was the exit of a man: but his fierce wife.

Who outlived him, bark'd with a canine jaw. Ihasten to our own, and pass by the king of Pontus,

267. Trembling foldier.] Priam, now trembling, and almost worn out by age.

- Diadem laid aside.] Having laid aside all ensigns of roy-

alty.

—— Bore arms.] In defence of his country. See Æn. ii.
507—558. where these parts of Priam's history are described.

269 Fell before the altar.] Of Jupiter Herceus, erected by Priam in an open court belonging to the palace: hither he fled for succour and protection, but was slain by Pyrrhus. Æn. ii 501—2.

270. Ungrateful plough.] Prosopopeia.—The plough is here represented as ungrateful—as forgetting the labours of the old worn-out ox, and despising him as now nfeless. Some understand aratro for agricolâ—meton.

271. Exit of a man.] He died, however, like a man, this

was not the case of his wife.

Fierce wife, &c.] i. e. Hecuba, wife of Priam, who, after the facking of Troy, railed so against the Greeks, that she is seigned to have been turned into a bitch. Ovid. Met. Lib. xiii. 1, 567—9.

273. To our own. ] To mention instances and examples

among our own people.

The king of Pontus.] Mithridates, who maintained a long war with the Pompey.

long war with the Romans, but was at last routed by Pompey. He would have shortened his days by poison, but had so fortised himself by an antidote, invented by him, and which still bears his name, that none would operate upon him.

Et Crœsum, quem vox justi facunda Solonis
Respicere ad longæ jussit spatia ultima vitæ.
Exilium & carcer, Minturnarumque paludes,
Et mendicatus victà Carthagine panis,
Hinc causas habuêre. Quid illo cive tulisset
Natura in terris, quid Roma beatius unquam,
Si circumducto captivorum agmine, & omni
Bellorum pompâ animam exhalâsset opimam,
Cùm de Teutonico vellet descendere curru?
Provida Pompeio dederat Campania sebres
Optandas; sed multæ urbes, & publica vota
Vicerunt: igitur fortuna ipsus, & urbis
Servatum victo caput abstulit. Hoc ctuciatu

274. Græsus, whom, &c.] Cræsus was the last king of Lydia, so rich, that Cræsi divitiæ was a proverbial saying. He asked Solon (one of the wise men of Greece, and lawgiver of the Atherians) who was the happiest man?—The philosopher told him— no man could be said to be happy before death."—This, afterwards, Cræsus sound to be true; for, being taken prisoner by Cyrus, and ordered to be burned, he cried out—"Solon! "Solon!"—Cyrus asked the reason of this, and was told what Solon had said; whereupon, considering it might be his own case, he spared his life, and treated him with much respect.—Respicere—to consider—mind—regard.

276. Marshes of Minturna, &c.] Caius Marius being overcome in the civil war by Sylla, was forced to skulk in the marshes of Minturna, a city by the river Liris, where he was found, taken, and imprisoned; he then escaped into Africa, where he lived in exile, and begged his bread in the streets of Carthage, which had

been conquered by the Romans.

278. Hence bad their causes.] All these misfortunes were owing to Marius's living so long—he died in the fixty-eighth year of his age.

- Than that citizen.] ir e. Than Marius.

280. If—when, &c.] If when, in his triumph after conquering the Cimbri, he had numbers of captives led around his triumphal car, and amidst all the pomp and glory of victory, he had breathed out his mighty soul, as he descended, after the triumph was over, from his chariot, he had been the happiest man in har

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contrihad nph And Cræfus, whom the eloquent voice of just Solon Commanded to look at the last period of a long

life. [Minturnæ, 276]
Banishment and a prison, and the marshes of
And bread begged in conquer'd Carthage, [had
Hence had their causes—what, than that citizen
Nature on the earth, or Rome ever borne, more

If, the troop of captives being led around, and in all [great foul, 28 t]
The pomp of wars, he had breathed forth his When he would descend from the Teutonic chariot?

Provident Campania had given Pompey fevers
To be wished for; but many cities and public vows
Overcame them: therefore his own fortune, and

Took off his preserved head from him cunquered:

ture, or that Rome ever bred, and have escaped the miseries which afterwards befel him.

282. Teutonic chariot.] The Teutones were a people bordering on the Cimbri, conquered by Marius—the chariot in which Marius tode in his triumph over these people, is therefore called Teutonic, as used on that occasion.

283. Provident Campania.] When first Pompey engaged in the civil war against Cæsar, he had a violent sever at Naples, and another at Capua, of which he was like to have died: these seem to have been provided against the miseries which afterwards befel him.

284. To be wished for.] In order to take him out of life, while he was great and happy.

285. Overcame them.] The united wishes and prayers of so many cities and people, for his recovery, prevailed against the effects of his sickness, and saved his life.

-- His own fortune. Which referred him to be slain in his flight to Egypt, after his defeat by Cæsar.

That of the city.] Doomed to fall under the dominion

of Pompey's enemy, after fuffering so much by a civil war.

286. Took off, &c.] That life which had been preserved in a dangerous sickness (see note on 1. 285.) was destroyed after his deseat, and his head severed from his body by Achillas and Saltius, sent for that purpose from Ptolemy, who intended it as a pre-

of Pompey's death, See Ant. Univ. Hift. vol xiii. p. 217.

Lentulus, hâc pœnâ caruit, ceciditque Cethegus

Integer, & jacuit Catilina cadavere toto.

Formam optat modico pueris, majore puellis Murmure, cum Veneris fanum videt anxia mater. Usque ad delicias votorum: cur tamen, inquit. Corripias? pulchrâ gaudet Latona Dianâ. Sed vetat optari faciem Lucretia, qualem Ipfa habuit. Cuperet Rutilæ Virginia gibbum Accipere, atque fuam Rutilæ dare. Filius autem Corporis egregii, miseros, trepidosque parentes296 Semper habet. RARAEST ADEO CONCORDIA FORME ATQUE PUDICITIE! fanctos licet horida mores Tradiderit domus, ac veteres imitata Sabinas:

287. Lentulus—Cethegus. These were in the conspiracy with Catiline, and being put into prison, by order of Cicero, then conful, were strangled, so that their bodies were not dismembered.

288. Catiline, &c.] The famous conspirator, whose designs were detected and frustrated by Cicero, died in battle, without the loss of any part of his body. See Sallust. All these died young men, and thus were taken away from the miseries which those meet with who live to old age.

289. Moderate murmur.] The word murmur, here, implies that fort of muttering which they used at their prayers to the gods; this was louder and more distinct, on some occasions than on others, according to the degree of fervency in the suppliant. Comp. Perl.

Sat. ii. 6-8.

--- Anxious mother, &c. The poet here represents another popular folly, in supposing a mother anxious for having handsome children, and praying for this at the shrine of Venus, the fabled goddess of beauty.

291. Even to the delight, &c. ] So that the highest and fondest of them might be gratified, and the delight of their accomplish-

ment be equal to that which she felt in making them.

292. Blame me? A question supposed from the mother to the

poet, on his finding fault with her for what she did.

- Latona rejoices, &c. ] She defends what the does by quoting an example.—Latona, daughter of Cœus, one of the Titans,

bore, to Jupiter, Apollo and Diana at the fame birth.

293. Lucretia forbids, &c. ] The poet answers the example brought for alking beautiful children, by the instance of Lucretia, whose beauty proved her undoing. She was a beautiful Roman lady, the daughter of Lucretius, præfect of the city, and wife of

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This punishment Lentulus was free from; and Cethegus fell

Entire, and Catiline lay with his whole carcafe.

With moderate murmur, the anxious mother defires becuty [fees the temple of Venus, 290 For her boys—with greater for her girls, when the Even to the delight of her wishes. Yet, why, says she, Should you blameme? Latona rejoices in fair Diana. But Lucretia forbids a face to be wished for, such As she had. Virginia would desire to accept the

hump of Rutila,

And give her (shape) to Rutila. But a fon, with a
Remarkable person, always has miserable and
trembling

Parents—So RARE IS THE AGREEMENT OF BEAUTY
AND CHASTITY!—Tho' the homely house chaste
morals should

Have transmitted, and imitated the old Sabines

Tarquinius Collatinus, ravished by Sextus Tarquinius, Ion of Tarquinius Superbus, which she so resented, that she sent for her sather and husband, and stabbed herself before them. The people of Rome, on this, rose in arms, expelled the Tarquins, and changed the monarchy to a commonwealth.

294. Virginia, A Roman virgin exceedingly beautiful, whom her own father, to prevent her being exposed to the lust of Appius, one of the Decemviri, slabbed in the middle of the fe-

294—5. Rutila.] An ugly deformed old woman, above feventy-seven years old, as Pliny says, was in no danger of such a death, and therefore happier in her deformity than Virginia in her beauty; so that the latter might gladly have changed her person for that of Rutila.

295. But a fon, &c.] i. e. A fon with an accomplished and beautiful person, makes his parents unhappy, and keeps them in perpetual fear, so very rarely do beauty and modesty meet together.

298. Person.] The word corporis, which literally signifies the body, is here used for the whole person of the man, per synec. 298. Homely house, &c.] i. e. Though the plain family, rough and honest, should have furnished him with the best morals, and brought him up in all the plain and virtuous simplicity of the old

Prætereà, castum ingenium, vultumque modesto300 Sanguine ferventem tribuat natura benigna Larga manu: (quid enim puero conferre potest plus Custode, & curà Natura potentior omni ?) Non licet effe viros: nam prodiga corruptoris Improbitas ipfos audet tentare parentes! 305 Tanta in muneribus fiducia. Nullus ephebum Deformem fævå castravit in arce tyrannus: Nec prætextatum rapuit Nero loripidem, vel [tem. Strumosum, atque utero pariter, gibboque tumen-I nunc, & juvenis specie lætare tui, quem Majora expectant discrimina, fiet adulter Publicus, & pænas metuet, quascunque maritus Exigit iratus: nec erit felicior aftro Martis, ut in laqueos nunquam incidat: exigit au-Interdum ille dolor plus, quam lex ulla dolori 315

S bines—transmitting modesty and chastity by their own examples also.

300. Glowing, &c.] Eafily blushing atevery species of indecency.
303. More pow'rful, &c.] i. e. Who is more powerful than all outward restraints.—q. d. Natural good dispositions are more powerful preservatives against vice, than all the watchfulness and care of guardians and parents.

304. Must not be men.] If they are to escape " the pollutions " that are in the world through lust," they must die young, and

not live to be men.

— The trodigal improbity, &c.] The offers of those, who would corrupt their chastity, and who think no prodigality too great to seduce youth, will even attempt to currupt the parents themselves, by bribing them at any price, over to their side. Such is their extravagant wickedness.

306. Confidence in bribes. ] So thoroughly perfuaded are they

that a bribe will carry their point.

No tyrant, &c.] The poet shews another danger arising from beauty, namely, that of being taken into the palaces of princes and great men, where they were kept for unnatural purposes, and castrated, in order to make their voices like those of women 5 now this might be the consequence of being handsome, but no deformed and ugly youth was ever served so. See Sat vi. 368—724

Nero with Sporus, whom he dreffed in woman's apparel, nd is

tald to have married. See Sat. 1. 60, note.

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Beside, a chaste disposition, and a countenance glowing
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With modest blood, let bounteous nature give him With a kind hand (for what more upon a boy, can Nature, more pow'rful than a guardian, and than

all care, bestow)
They must not be men; for the prodigal improbity
Of a corrupter, dares to tempt the parents them-

felves:
So great is confidence in bribes. No tyrant ever
Castrated a deform'd youth in his cruel palace:

Nor did Nero ravish a noble youth club-footed, or one [hump.

With a wen, and swelling equally in his belly and Go now, and delight in the beauty of your young man, [public 311]

Whom greater dangers await. He will become a Adulterer, and will fear whatfoever punishment an angry [star

Husband exacts: nor will he be happier than the Of Mars, that he should never fall into snares, but, sometimes

That pain exacts more than any law to pain 315

309. A wen.] Struma fignifies a fwelling, or wen, arising from a fcorphulous habit, like what we call the king's evil. Strumosus, one that has this disorder.

Swelling, &c.] i. e. Pot-bellied and hump backed.

310. Go now, &c.] An ironical apostrophe to the mother (see 1.289—91.) who is wishing for beautiful children.

311. Greater dangers, Sc. The older he grows, the more dangers will he be exposed to, even greater than those already mentioned.

men, and, on detection by the husbands, be exposed to all the sufferings which their rage and jealousy may instict.

313. Happier than the star, &c.] As all destiny was supposed to be governed by the stars, so the word star (per metonym.) may signify destiny.—Will he have better luck than Mars, who, when in amour with Venus, was surprized by her husband Vulcan, who inclosed them with a net, and exposed them to the fight of all the gods.

315. That pain.] Which an adulterer may have inflicted on him by an enraged husband.

Concessit, necat hic ferro, secat ille cruentis

Has gr Scourg

Verberibus, quosdam mœchos & mugilis intrat, Sed tuus Endymion dilectæ fiet adulter Matronæ: mox cum dederit Servilia nummos, Fiet & illius, quam non amat: exuet omnem 320 Corporis ornatum: quid enim ulla negaverit udis Inguinibus, five est hæc Hippia, five Catulla? Deterior totos habet illic fæmina mores. Sed casto quid forma nocet? quid profuit olim

315. Than any law, &c. ] i. e. The pain which the gallant may fuffer from the husband may possibly exceed any that the law would inflict, or has allowed, for such an offence.

Hippolyto grave propositum? quid Bellerophonti?

316. With a fword. Ferrum means any tool or weapon made with iron.—There seems here to be an imitation of Hor. Lib. i.

Sat. ii. l. 40-46.

316-17. With bloody scourges.] i. e. Most barbarously flogs the gallant with scourges, the blood following the strokes— - Ille flagellis

Ad mortem cæfus. Hor. ubi fupr.

317. The mullet, &c. This was a punishment sometimes in flicted on adulterers, when caught in the fact, and must be attended with the most excruciating pain. It was done by thrusting the fish up the fundament, and then drawing it out, with the fins laying hold of and tearing the part.

318. But your Endymion. Another ironical apostrophe to the

mother. See before, note on l. 310.

Endymion was a shepherd, fabled to have been fallen in love with by Cynthia, or the moon, who, that she might kiss him, laid him afleep on Mount Latmus, in Caria, near the coast of the

Archipelago.

The poet uses the name Endymion, here, in derision of the mother, whom he supposes to be so fond of her son, and so pleased with his beauty, as to think him as handsome, at least, as Endymion himself, and as likely to excite the love of some favourite lady as Endymion was to excite the love of Cynthia, and who will think to have him all to herfelf.—No, fays the poet, this will only last till some lucrative temptation comes in his way, and then he will be as bad as others, and just as profligate—for

319. When Servilia, &c.] This name may here be put for any lewd and profligate adultrefs, who hired lovers for her pleatures. There may probably be an allusion to Servilia, the moBut yo 10 Matro

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this, a chariot lying o Has granted. One kills with a fword, another cuts with bloody

Scourges, and some adulterers the mullet enters.

But your Endymion will become the adulterer of fome beloved [money Matron: prefently when Servilia shall give him He will become hers too whom he loves not: she will put off 320

Every ornament of her body: for what will any woman deny to

Those she likes, whether she be Hippia or Catulla? There a bad woman has her whole manners.

But how does beauty hurt the chaste? what, once on a time, did [lerophon? 325]

A folemn refolution benefit Hippolytus? what Bel-

ther of Brutus, and fifter of Cato, with whom Cæfar lived in illicit commerce.

When such a one pays him well, however he may dislike her per-

so, he will be at her service.

320. Put off, &c.] She will strip herself of all her jewels and finery, part with every thing that's valuable, to supply the means of rewarding her lover.

322. Hippia.] A prodigal adultress.

q. d. However different in their circumstances, they will all meet in this point, viz. to spare nothing where a lover is in question.

323. There a bad woman. On that one principle of felf-gratification she forms all her conduct—there she shews herself kind, ge-

nerous, and liberal, however worse in general than others.

324. How does beauty, &c. ] Granting that beauty may be pernicious, in instances like those above mentioned, yet how can it
injure the chaste and virtuous?

Hippolytus, to refuse the love of his step-mother Phædra, who, for this, accused him of tempting her to incest. He sted away in a chariot by the sea-side, but the horses taking fright at the sea-calves lying on the shore, overturned the chariot, and killed him.

- Beller p'on?] Sthenobæa (the wife of Pætus, king of

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y, and for for any pleamoErubuit nempe hæc, ceu fastidita repulsà:
Nec Sthenobœ a minùs quam Cressa excanduit, & se
Concussere ambæ. Mulier sævissima tunc est,
Cùm stimulos odio pudor admovet. Elige quidnam
Suadendum esse putes, cui nubere Cæsaris uxor 330
Destinat: optimus hic, & formosissimus idem
Gentis patriciæ rapitur miser extinguendus
Messalinæ oculis: dudum sedet illa parato
Flammeolo; Tyriusque palam genialis in hortis
Sternitur, & ritu decies centena dabuntur
335
Antiquo: veniet cum signatoribus auspex.

the Argives) falling in love with him, he refused her; at which she was so incensed, that she accused him to her husband: this forced him upon desperate adventures, which he overcame. Sthenobæa, hearing of his success, killed herself.

326. This redden'd, &c.] Phædra reddened with anger and

resentment, as thinking herself despised.

327. Sthenobaa, &c.] See note on l. 325.

The Cretan.] Phædra was the daughter of Minos, king of Crete.

- Both. Phædra and Sthenobæa.

328. Vexed themselves. Concusser—The verb concutio, literally signifies to shake, jog, or stir; and, when applied to the mind, to trouble, vex, or disquiet. Here it intimates, that these women shook, or stirred themselves, into a sit of rage and vexation. It seems to be used metaphorically, from the custom of the wrestlers and boxers of the theatre, who, before they engaged, gave themselves blows on the breast, or sides, to excite anger and sury. Thus the lion is said to shake his name, and lash himself with his tail, when he would be furious.

— Most cruel, &c.] A woman is then most savage and relentless, when, on being disappointed, the fear of shame adds spurs to her resentment, and her passion of love is changed to hatred.

See Gen. xxxix. 7-20.

Virgil represents Juno, as stirred up to her relentless hatred to Æneas, and the Trojans, from several motives; among the rest, from the contempt which had been shewn her by Paris, in his judgment against her at Mount Ida.

Necdum etiam causæ irarum, sævique dolores, Exciderant animo, manet alta mente repôstum Judicium Paridis, spretæque injuria sormæ,

&c. &c. An. i. 29, 30, 31

See also Æn. v. 5-7.

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0, 31:

Truly this redden'd as if scorned by a repulse:

Nor was Sthenobæa less on fire than the Cretan,
and both

Vexed themselves. A woman is then the most cruel When shame adds goads to hatred. Chuse what You think to be advised, to him whom Cæsar's wife destines

To marry: this the best and most beautiful too
Of a patrician family, is hurried, a wretch, to be
destroy'd

Fpared

By the eyes of Messalina: long she sits in her pre-Bridal-veil, and openly the Tyrian marriage-bed is strowed [given by antient 335] In the gardens, and ten times an hundred will be

329. Chuse, &c.] i. e. Think it over, and determine, all things considered, what advice you would give.

Rite: the foothfayer, with the figners, will come,

330. To him whom, &c.] Silius is meant here, a noble Roman, whom the empress Messalina so doated upon, that she made him put away his wife Julia Syllana, and resolved to marry him inthe absence of her husband, the emperor Claudius, who was gone no farther than Ostia, a city near the mouth of the Tiber.

333. By the eyes, &c.] By her having fixed her eyes upon him,

so as to become enamoured with him.

\_\_\_ Long she sits, &c.] The time seems long to her, while waiting for Silius.

333-4. Prepared bridal veil.] Which she had prepared for

the ceremony.

334. Openly, &c.] She transacts the matter openly, without fear or shame; accordingly she omits nothing of the marriage ceremony—she put on the slame-coloured marriage-veil—the conjugal bed was sumptuously adorned with purple, and prepared in the Lucullan gardens, a place of public resort. See note on 1. 338.

335. Ten times an hundred.] She had her portion ready, according to antient custom. On this instance it amounted to the vast sum of one thousand sesserties. See Sat. i. l. 100, note. This was supposed to be given to the husband, in consideration of the burdens of matrimony.

336. Soothfayer, figners, &c.] The foothfayer, who always attended on fuch occasions. Valer. Lib. ii. fays, that among the antients, nothing of confequence was undertaken, either in

Hæc tu fecreta, & pauciscommissa putabas?
Non nisi legitime vult nubere. Quid placeat, dic:
Nì parere velis, pereundum est ante lucernas: 339
Si scelus admittas, dabitur mora parvula, dum res
Nota urbi & populo, contingat principis aures:
Dedecus ille domús sciet ultimus. Interea tu
Obsequere imperio, si tanti est vita dierum
Paucorum, quicquid melius, leviusque putáris. 344
Præbenda est gladio pulchra hæc & candida cervix.

Nil ergo optabunt homines? si consilium vis, Permittes ipsis expendere numinibus, quid Conveniat nobis, rebusque sit utile nostris.

private or public, without confulting the aufpices—hence a footh-fayer attended on marriages. Aufpex—quafi avifpex—because they divined from the flight and other actions of birds.

The fignatores were a fort of public notaries, who wrote and attested wills, deeds, marriage-settlements, &c. These also were prefent; for, before the marriage, they wrote down in tables (tabulis) by way of record, the form of the contract, to which they, with the witnesses, set their seals.

337. These things secret, &c.] That she does things privately, so that only a few chosen secret friends should know them? by no means.

338. Unless lawfully.] She determines to marry publicly, with a l the usual forms and ceremouses; and this, says Tacitus, in the face of the senate, of the equestrian order, and of the whole people and soldiery. See Ant. Univ. Hist. vol. xiv. p. 344, note I.

you to do.—Say, Silius, which part will you take in such a situation—what do you think best to do, under so fatal a dilemma?

339. Unless, &c.] If you refuse this horrid woman's offer, the will have you murdered before night.

340. If you commit the crime. ] Of marrying the wife of another, ther.

——A little delay, &c. ] You will probably live for a few days: the public rumour will reach the prince's ears, though later than the ears of others, as he will probably be the last who hears of the dishonour done to his family, few, perhaps, daring to break such a thing to him.

343. The command. Of Messalina.

If the life of a few days, &c. If you think that living a

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Do you think these things secret, and committed to a few? She will not marry unless lawfully. Say-what like Unless you will obey, you must perish before candleftill the thing, 340 If you commit the crime, a little delay will be given, Known to the city and to the people, reaches the prince's ears the mean while (He will last know the disgrace of his house). Do thou obey the command, if the life of a few and easiest, days is Of fuch confequence; whatever you may think best This fair and white neck is to be yielded to the fword. Shall men therefore wish for nothing? If you

will have advice,

Permit the gods themselves to consider what

May suit us, and be useful to our affairs.

few days more or less is of so much consequence, that you will sooner commit a crime of such magnitude to gain a short respite, than risque an earlier death, by avoiding the commission of it, then to be sure you must obey; but whichever way you determine—

345. Neck, &c.] This beautiful person of yours will be sacrificed—either to Messalina's resentment, if you don't comply, or to the emperor's, if you do. However, the marriage took place, and they pleased themselves in all festivity that day and night; asterwards Silius was seized, by the emperor's command, and put to death—thus exhibiting a striking example of the sad consequences which often attend being remarkable for beauty. Messalina, soon after was killed in the gardens of Lucullus, whither she had retired. See Univ. Ant. Hist. vol. xiv. p. 348—9.

346. Shall men therefore, &c.] If all you fay be considered, the consequence seems to be, that it is wrong to wish, or pray, for any thing.

Have advice.] If you will be advised what is best to do,

347. Permit the gods, &c.] Leave all to the gods; they know what is best for us, and what is most suitable to our circumstances and situations.

Nam pro jucundis aptissima quæque dabunt Dî. Carior est illis homo, quam sibi: nos animorum 350 Impulsu, & cæcá magnâque cupidine ducti, Conjugium petimus, partumque uxoris: at illis Notum, qui pueri, qualisque futura sit uxor. Ut tamen & poscas aliquid, voveasque sacellis Exta, & candiduli divina tomacula porci; 355 Orandum est, ut sit mens sana in corpore sano. Fortem posce animum, & mortis terrore carentem; Qui spatium vitæ extremum inter munera ponat

349. Instead of pleasant things, &c.] They can, though we cannot, forcsee all consequences which will arise, and therefore, instead of bestowing what may be pleasing, they will give what is most proper, most suitable, and best adapted to our welfare; and this, because mortals are dearer to them than we are to ourselves. Comp. 1 Pet. v. 7.

349-50. By the impulse, &c.] We are impelled to wish for things, merely from the strong desire we have to possess them; and do not reslect, as we ought, on the blindness of our minds, which cannot see farther than the present things, and therefore are led to

judge amiss of what may be for our good in the end.

352. Wedlock, and bringing forth, &cc.] We pray for a wife, and that that wife may bring forth children; but the gods only can foresee how either the wife or children may turn out, consequently, whether the gratification of our wishes may be for our happiness.

354. As fomething.] In the former part of this fine passage, the poet speaks of leaving all to the gods, in such an absolute and unreserved manner, as seemingly to exclude the exercise of prayer; as to outward things, such as power, riches, beauty, and the like, he certainly does, inasmuch as these matters ought to be left entirely to Providence, we not being able to judge about them; and, indeed, as he has shewn throughout the preceding part of the Satire, the having these things may prove ruinous and destructive, therefore are not proper subjects either of desire or prayer: but now the poet sinely shows, that there are subjects of prayer, which are not only desirable, but to be petitioned for, as conducive to our real good and happin s.

— Vew in chapel.] Sacellum fignifies a chapel, a little temple, or perhaps any place confecrated to divine worship. Here it may figrify the facred shrines of their gods, before which they

offered their yows, prayers, and facrifices.

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For instead of pleasant things, the gods will give whatever are fittest. the 350 Man is dearer to them, than to himself: we, led by Impulse of our minds, and, by a blind, and great defire, but to them Ask wedlock, and the bringing forth of our wife: Is known, what children, and what fort of a wife she may be. However, that you may ask something, and vow in Entrails, and the divine puddings of a whitish You must pray, that you may have a sound mind in a

Ask a mind, strong, and without the fear of death; Which puts the last stage of life among the gifts of

355. Entrails.] The bowels, or inwards, of animals, which

were exacta (unde exta) cut out, and offered in facrifice.

—Divine puddings, &c.] Tomacula, or tomacla, from Gr. τιμιω, to cut, were puddings, or fausages, made of the liver and fielh of the animal, chopped and mixed together, and were called also farcimina—gut puddings; and, like our sausages, were made by stuffing a gut taken from the animal with the above ingredients. These accompanied the sacrifices, and were therefore called di-

-- Whitish swine. This was offered to Diana, under the name of Lucina, in order to make her propitious to child-bearing women, as also on other occasions. See Hor. Lib. iii. Ode. XXII.

356. You must pray, &c.] As if the poet had faid-"I by no. " means object either to facrifices or prayers to the gods-pro-" vided what is asked be reasonable and good, we cannot be too " earnest."

-A found mind, &c.] q. d. Health of body and mind is the first of blessings here below—without a found mind we can neither judge, determine, or act aright—without bodily health there can be no enjoyment.

357. A mind strong, &c.] Fortitude, by which, unmoved

and undiffnayed, you can look upon death without terror.

358. The last stage, &c.] Ultimum spatium, in the chariot and horse-racing, signified the space between the last bound or mark, and the goal where the race ended. Hence, by an early

Naturæ, qui ferre queat quoscunque labores; Nesciat irasci; cupiat nihil; & potiores 360 Herculis ærumnas credat, sævosque labores, Et Venere, & cænis & plumis Sardanapali, Monstro, quod ipse tibi possis dare: Semita certè Tranquillæ per virtutem patet unica vitæ.

metaphor, it denotes the latter part of life, when we are near our end, and are about to finish our course of life.

So the apostle, 2 Tim. iv. 7. fays-Tov deopor TETERERA- I have

finished my course.

358—9. Gifts of nature.] The word munus either fignifies a gift or a duty of office. If we take munera, here, in the former fense, we must understand the poet to mean, that true fortitude, so far from fearing death as an evil, looks on it as a gift or blessing of nature. So Mr. Dryden—

A foul that can fecurely death defy, And count it nature's privilege to die.

In the other sense, we must understand the poet to mean, that death will be looked upon, by a wise and firm mind, as an office, or duty, which all are to fulfil, and therefore to be submitted to as such, not with fear and dismay, but with as much willingness and complacency as any other duty which nature has laid upon us.

459. Any troubles, &c. ] Any misfortunes, without murmuring

and repining, much less finking under them.

360. Knows not to be angry. Can fo rule the tempers and passions of the soul, as to controul, on all occasions, those perturbations which arise within, and produce a violence of anger.

— Covets nothing.] Being content and submissive to the will of Providence, desires nothing but what it has, neither coveting what others have, or uneasy to obtain what we ourselves have not.

361. The toils of Hercules, &c.] Alluding to what are usually

called—the twelve labours of Hercules.

362. Than the lafeiviousness, &c.] Such a mind as has been deficibed, elteems the greatest sufferings and labours, even such as Hercules underwent, more eligible than all the pleasures and en-

joyments of fenfuality.

Sardanabalus. The last king of Assyria, whose life was such a scene of lasciviousness, luxury, and esseminacy, that he sell into the utmost contempt in the eyes of his subjects, who revolted; and he, being overcome, made a pile, set it on sire, and buried himself, and his most valuable moveables, in it:—" The only thing (says Ju slin) he ever did like a man."

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was e fell Ited; uried thing Nature; which can bear any troubles whatfoever; Knows not to be angry; covets nothing; and which thinks The toils of Hercules, and his cruel labours, better

Than the lasciviousness, and luxury, and plumes of Sardanapalus. I shew what yourself may give to yourself: Surely Path to a quiet life lies open through virtue.

As the word venere, in this line, is metonymically used for lewdness, or lasciviousness, Venus being the goddess of these, and comis for all manner of gluttony and luxury, fo plumis may here be used to denote softness and effeminacy of dress.

Plumæ, in one fenfe, is used sometimes to denote plates, scales, or fpangles, wrought on the armour or accoutrements of men or horses, one whereof was laid upon another. Garments also were adorned with gold and purple plumage, feather-work. Ainsw.

See Æn. xi. l. 770-1. 363. What yourfelf may give, &c.] While others are disquieting themselves, and asking for the gratification of their foolish and hurtful defires, let me tell you the only way to folid peace and comfort, and what it is in your own power to bestow upon yourself—I mean, and it is most certainly true, that there is no other way to happiness, but in the paths of virtue. Comp. Eccl. xii. 13, 14. The heathens thought that every man was the author of his own virtue and wisdom-but there were some at Rome, at that time, who could have taught Juvenal, that-EVERY GOOD GIFT, AND EVERY PERFECT GIFT, IS FROM ABOVE, AND COMETH DOWN FROM THE FATHER OF LIGHTS .- Comp. Jer. x. 23.

Hor. Lib. i. Epist. xviii. l. 111-12, says-Sed fatis est orare Jovem qui donat & aufert,

Det vitam, det opes, æquum mi animum ipse parabo.

Cic. Nat. Deorum, Lib. iii. c. xxxvi. declares it as a general opinion, that mankind receive from the gods the outward conveniences of life-virtutem autem nemo unquam acceptam Deo retulit-" but virtue none ever yet thought they received from the Deity." And again-" this is the perfualion of all, that fortune is to be had " from the gods, wisdom from ourselves." Again-" who ever " thanked the gods for his being a good man?-men pray to Jupiter, "not that he would make them just, temperate, wife, but rich and prosperous." Thus—"they became vain in their imaginations, " and their foolish heart was darkened; professing themselves to be

" wife, they became fools." Rom. i. 21-2.

Nullum numen habes, si sit prudentia: sed te 365. Nos facimus, Fortuna, deam, cœloque locamus.

365. You have no deity, &c.] If men would act prudently and wifely, we should no more hear of good or ill luck, as if the affairs of men were left to the disposal of Fortune, or chance, who manages them in a way of sport and caprice, independently of any endeavours of their own—ludum insolentem ludere pertinax. (See Hor. Lib. iii. Ode, l. 49—52.) The goddess Fortune would no longer be a divinity in the eyes of mortals, if they were themselves prudent and careful in the management of themselves and their affairs.

It is not easy to do justice to the word numen, in this place, by any single one in the English language; at least I am not acquainted with any that can at once comprehend all its meanings; it includes the will, pleasure, and determination or decree of a deity—power, authority, a divine impulse—divine protection and savour—influence—also a deity, a god;—all this the heathen at-

tributed to their goddess FORTUNE.

366. Thee we make a goddess, &c. The antient Greeks and Romans made a godders of Fortune, which is in reality, nothing more than a sudden aud unexpected event of things-from FORS, lick, chance, hazard. These the heathen, who knew not Goo, deified in the imaginary being FORTUNE, which they substituted in the place of that wife, though mysterious, government of the world, and all things in it, by Him "whose judgments are unfearchable, and whose ways are past finding out!"-He has given to man, that " wisdom which is profitable to direct" (Eccl. x. 10.) in the affairs and concerns of common life; the due and proper exorcife of which is the duty of man towards himfelf. This neglected, leaves him without excuse, whatever evil may happen; yet, under the strictest exercise of human wisdom and prudence, let us remember, that difappointment may defeat the ends propofed—this ought to awaken our confidence in the SUPREME DISPOSER OF ALL EVENTS, who knows what is best for us-

"And that should teach us,

"There's a divinity that shapes our ends,

" Rough-hew them how he will."

HAMLET, Act v. Sc. ii.

The Greeks had many temples dedicated to Fortune, under the name of TXXH. Pindar makes her one of the destinies, the daughter of Jupiter. Ancus Martius, king of the Romans, first built a temple at Rome to this deity. Servius Tulius also built one at the capitol. Afterwards the Romans confecrated temples to her under various titles, as Fortuna libera, redux, pubSAT

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You have no deity, O Fortune, if there be prudence; but

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Thee we make a goddes, and place in heaven.

lica, equestris, &c. See BROUGHTON, Bibl. Hist. Sacr. tit.

Horace's description of this goddess, and her great power, forms one of the most beautiful of his odes. See Lib. i. Ode

O Diva gratum quæ regis Antium, Præfens, &c. &c.

366. Place in heaven. Give her a place among the gods.—q. d. As things are, men are foolish enough to erect temples to Fortune, make her a goddes, worship her as such, and attribute all their miscarriages and troubles, not to their own neglect, folly, and mismanagement, but to the power and influence of this imaginary deity.

For the ideas which the Romans entertained about the goddess Fortune, see Sat. iii. l. 39, 40.

I should observe, that some copies read 1. 365,

Nullum numen abest, &c. No deity is absent, &c.

As if it were faid, that if there be prudence, that is, if a man acts wisely and prudently, all the gods are present with him, not one absents himself from him; or prudence is all-sufficient, and no other deity can be wanting. But the sense first above given, on the reading—nullum numen habes—appears to be most consonant to the intention of the two lines taken together.

I know not how to end my observations on this Tenth Satire of Juvenal, without calling it the finest piece, in point of composition, matter, and sentiment, which we have derived from heather antiquity.—I should call it inimitably sine, had not the late Dr. Samuel Johnson's poem, on "The vanity of human wishes," appeared—such a copy, of such an original, is rarely to be met with.

END OF THE TENTH SATIRES

## SATIRA XIII.

## ARGUMENT.

The Poet writes this Satire to Calvinus, to comfort him under the loss of a large sum of money, with which he had intrusted one of his friends, and which he could not get again. Hence Juvenal takes occasion to speak of the villainy of the times—shews that

E XEMPLO quodcunque malo committitur, ipsi Displicet authori. Prima est hæc ultio, quòd se

Judice nemo nocens absolvitur; improba quamvis Gratia fallacis prætoris viceret urnam. Quid sentire putas omnes, Calvine recenti De scelere, & sidei violatæ crimine? Sed nec Tam tenuis census tibi contigit, ut mediocris

Line 1. With bad examples | Every evil deed which tends to fet a bad example to others.

-- Difpleases, &c. ] Gives him unpleasant fensations.

2. First revenge, &c.] The vengeance which first seizes upon him, arises from himself; his own conscience will condemn him,

though he should have no other judge.

4. Should overcome the urn, &c.] Vicerit—i. e. should have descated the urn's impartial decision, and have declared him innocent.—The prætor, who was the chief judge, had others appointed with him as affishants. The names of these were written upon little balls, and cast into an urn by the prætor: after they were shaken together, he drew out as many as the law required for the cause; after which the parties had power to reject such as they thought would be partial. The number of those excepted against were silled up by the prætor's drawing other names out of the urn. Then the judges, which were thus appointed, took an oath to judge according to law; but, on many occasions, others were often substituted by the prætor. The cause being heard, the prætor gave to each of the judges three waxen tables. On one was the letter A, to signify the acquittal or absolution of the desendant. On another C, to imply his condemnation.

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nothing can happen but by the permission of Providence—and that wicked men carry their own punishment with them.

The author of it. This is the first revenge, that himself

Ewicked Being judge, no guilty person is absolved; altho' the Favour of the deceitful prætor should have overcome the urn.

[recent 5]

What do you suppose all to think, Calvinus, of the Wickedness, and crime of violated faith? but neither Has so small an income come to your share, that the burden

On another N L, for non liquet, fignified that a farther hearing, was necessary; which delay of the cause was called ampliation. Then the judges, being called upon, cast the billet, expressing their opinion, into the urn, according to which the prætor pronounced sentence. But if the prætor was a wicked judge, and inclined that partiality should get the better of justice, he might so manage matters, in all these many turns of the business, that the desendant however guilty, might appear to have the urn in his favour. This our poet very properly calls—Improba gratia fallacis prætoris.

5. What do you suppose, &c.] What, think you, are the opinions of people in general, of this injustice which you lately suffered, and of the breach of trust in your friend, of which you so loudly complain?

— Calvinus.] Juvenal's friend, to whom he addresses this Satire. And here he comforts him by many considerations: first, that he must have all the world on his side—every boy must join with him in condemning such a transaction.

7. So [mall an income.] Another comfert is, that his circum-

Jacturæ te mergat onus: nec rara videmus
Quæ pateris; casus multis hic cognitus, ac jam
Tritus, & è medio Fortunæ ductus acervo.
Ponamus nimios gemitus. Flagrantior æquo
Non debet dolor esse viri, nec vulnere major.
Tu quamvis levium minimam, exiguamque malorum
Particulam vix ferre potes, spumantibus ardens
Visceribus, sacrum tibi quòd non reddat amicus 15
Depositum. Stupet hæc, qui jam post terga reliquit
Sexaginta annos, Fonteio Consule natus?
An nihil in melius tot rerum proficis usu?
Magna quidem, sacris quæ dat præcepta libellis,
Victrix Fortunæ Sapientia. Dicimus autem
26
Hos quoque felices, qui ferre incommoda vitæ,

stances are such, that such a loss won't ruin him. Census means a man's estate, or yearly revenue.

7. The burden, &c.] A metaphor taken from a ship's sinking

by being overloaded.

8. Rare, &c.] His case was not singular, but very commonly happened to many as well as to Calvinus; he therefore must not look upon himself as a sufferer beyond others.

10. Trite. Common.

Drawn from the midst, &c.] Not taken from the top, or fummit, of that heap of miseries which fortune stores up for mankind, but from the middle, as it were—not so small as not to be felt, nor so severe as to overwhelm you. He calls it, Onus mediciers jacture, 1. 7, 8.

11. Too many fighs. Immoderate grief.

- More violent, &c.] A man's concern should never exceed the proper bounds.

12. Than his wound. Should not rife higher than that which occasions it requires. Sorrow should be proportioned to suffering.

occasions it requires. Sorrow should be proportioned to suffering 13. Tho' you, &c.] The poet here reproves the impatience and and anger of his friend, who, instead of apportioning his grief to his loss, which was comparatively small, according to the preceding maxim (l. 11, 12) shewed a violence of grief and resentment on the occasion, which bespake him unable to bear, in any neaf re as he ought, a light injury or misfortune.

14. Burning, &c.] Your very bewels on fire with rage and indignation. We often find the intestines, such as the heart, liver, and bowels, or entrails, represented as the seat of moral feelings.

15. Your friend, &c.] The poet cal's the money which Cal-

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Of a moderate loss should fink you: nor do we see fare, Land known to many, and now Those things which you suffer. This misfortune is Trite, and drawn from the midst of Fortune's heap.

[what is just, 11]

Let us lay afide too many fighs. More violent than The grief of a man ought not to be, nor greater than his wound.

Tho' you can hardly bear the least, and small particle Of light misfortnnes, burning with fretting

Bowels, because your friend may not return to you a facred [has left behind 16 Deposit, does he wonder at these things, who already His back fixty years, born when Fonteius was consul? Do you profit nothing for the better by the experience

of fo many things? [books, Wisdom, indeed, which gives precepts in the facred Is the great conqueror of Fortune. But we call 20 Those also happy, who, to bear the inconveniences of life,

vinus had intrusted his false friend with, and which he was afraid to lose, a sacred deposit, because delivered to him to keep, under the sacred considence of friendship.

16. Does he wonder, &c.] Does my friend Calvinus, now turned of fixty, and consequently well acquainted with the nature of mankind from many year's experience, stand assonished at such a common transaction as this?

17. Fonteius.] L. Fonteius Capito was conful with C. Vipfanius, in the reign of Nero.

18. Of fo many things? Of fo many things of a like kind, which your knowledge of the world must have brought to your obfervation—has all your experience of men and things been of no use or profit to you?

19. Wisdom, indeed, &c.] The volumes of philosophers, held facred by the followers of them, contain rules for a contempt of fortune; and the wisdom by which they were indited, and which they teach, is the great principle which triumphs over the misfortunes we meet with. So Seneca, Epist. 98. Valentior omni fortuna est animus sapientis.—The books of moral philosophy abound in maxims of this kind.

SAT.

Nec jactare jugum, vitâ didicere magistrâ.

Quæ tam festa dies, ut cesset prodere furem, Perfidiam, fraudes, atque omni ex crimine lucrum Quæsitum, & partos gladio vel pyxide nummos? 25 RARI QUIPPE BONI: numero vix funt totidem, quot Thebarum portæ, vel divitis oftia Nili. Nunc ætas agitur, pejoraque fæcula ferri Temporibus: quorum sceleri non invenit ipsa Nomen, & a nullo posuit natura metallo. 30

22. Nor to toss the yoke.] A metaphor taken from oxen which are restive, and endeavour to get rid of the yoke, by slinging and

toffing their necks about.

The poet means, that much may be learned on the subject of triumphing over fortune from the facred volumes of philosophy; but those are to be pronounced happy also, who, by the experience of life only, have learned to bear, with quietness, submission, and patience, any inconveniences, or misfortunes, which they may meet with.

- Levius fit patientia Quicquid corrigere est nefas.

Hor. Lib. i. Ode xxiv. ad fin.

Superanda omnis Fortuna ferendo est. VIRG. Æn. v. l. 710.

See Jer. xxxi. 18.

- Life being their mistress, &c. Their teacher or instructor -i. e. who are instructed by what they meet with in common life, and profit by daily experience.

> - To know That which before us lies in daily life Is the prime wisdom. MILTON.

23. What day, &c.] Festa dies, dies, signifies a day set apart for the observance of some festival, on which some sacrifices or religious rites were performed; a holiday, as we call it.

Festus also signifies happy, joyful. Perhaps the poet means to lay, what day is so happy, as not to produce some mischief or other?

24. Gain fought, &c.] Every fort of wickedness practifed for

the fake of gain.

25. Money gotten.] Somebody or other murdered for their money, either more openly by the fword, or more fecretly by poison. - Poison.] Pyxis signifies a little box; but here, by me-

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Nor to toss the yoke have learnt, life being their mistress. [a thief,

What day so solemn, that it can cease to disclose Persidy, frauds, and gain sought from every crime, And money gotten by the sword, or by poison? 25 For GOOD MEN ARE SCARCE: they are hardly as

many in number, [rich Nile.

As the gates of Thebes, or the mouths of the An age is now passing, and worse ages than the times of [has not Iron: for the wickedness of which, nature itself Found a name, nor imposed it from any metal. 30

ton. poison, which used to be kept in such boxes, by way of concealment and easiness of conveyance.

27. Thebes.] A city of Bœotia, built by Cadmus, the fon of Agenor; it was called Heptapylos, from having feven gates.—
There was another Thebes in Ægypt, built by Busiris, king of Ægypt, which was called Heliopolis, famous for an hundred gates. The first is meant here.

— Mouths of the rich Nile.] Which were seven. The Nile is called rich, because it made Ægypt fruitful by its overflowing, thus enriching all the country within its reach.

28. An age, &c.] i. e. The present age in which we live, now passing on in the course of time. The verb ago, when applied to age or life, has this signification; hence agere vitam, to live. Si octogessmum agerent annum: if they were eighty years old. Cic.

— Worfe ages.] The word fæculum, like ætas, means an age; a period of an hundred years.—Here the poet would represent the age in which he wrote, as worse than any that had gone before.

28—9. The time of iron.] The last of the four ages into which the world was supposed to be divided, and which was worse than the three preceding. See Ov. Met. Lib. i.

29. Nature itself, &c.] The wickedness of the present age is so great, that nothing in nature can furnish us with a proper name, to call it by.

30. Imposed, &c.] Lit. put it—q. d. Nor has any name been affixed to it from any metal.—The first age of the world was named Golden, from its resembling gold in purity—and after this came the Silver, the Brazen, the Iron age; but now the age is so bad, that no metal can furnish it with a name which can properly deficible the nature of it. Nomen ponere signifies to put or affix a name—i. e. to name. Nature herself can find no metal base nough to call it by.

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Nos hominum Divûmque fidem clamore ciemus, Quanto Fæsidium laudat vocalis agentem Sportula. Dic lenior buila dignissime, nescis, Quas habeat Veneres aliena pecunia? nescis, Quem tua simplicitas risum vulgo moveat, cum 35 Exigis à quoquam ne pejeret, & putet ullis Elle aliquod numen templis, aræque rubenti? Quondam hoc indigenæ vivebant more, priùs quam Sumeret agrestem posito diademate falcem

We invoke, &c. ] Proh Deum atque hominum fidem! was a usual exclamation on any thing wonderful, or surprising, happening. -q. d. We can feem much amazed, and cry out aloud against the vices of the age - we can call heaven and earth to witness our indignation.

32. The vacal sportula. The dole-basket; the hope of share ing which opens the mouths of the people who stand by Fæsidius while he is pleading at the bar, and makes them, with loud hours, extol his eloquence: hence the poet calls it vocalis sportula. See an account of the sportula, Sat. i. l. 95, note. Comp. Sat. x.l. 46.

Hor Lib. t. Epift xix. 1. 37-8

Non ego ventofæ plebis suffragia venor Impensis canarum, & thita munere vestis. " I never hunt th' inconstant people's vote, "With costly suppers, or a threadbare coat."

FRANCIS,

The name Fæsidius, or Fessidius, as some editions have it, may mean some vain pleader of the time, who courted the applause of the mob by treating them with his sportula. Perhaps no particular person may be meant, but such fort of people in general.

33. Old man worthy the bulla. The bulla was an ornament worn about the necks of children, or at their breaft, made like an heart, and hollow within; they wore it till feventeen years of age, and then hung it up to the houshold gods .- Perf. Sat. v. l. 31.

The poet addresses himself to his old friend Calvinus, in a joking manner; as if he faid-"Well, old gentleman (comp. l. 16, 17.) worthy again to wear your childish baubles, are you, at fixty years fuch a child, as not to know.

34. What charms, &c ] i. e. As to be ignorant how great the temptation is, when a knave has other people's money in his power? Wei With Plead

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We invoke the faith of gods and men with clamour, With as much as the vocal sportula praises Fæsidius. Pleading. Say, old man, worthy the bulla, know you not

What charms the money of another has? know What a laugh your simplicity may stir up in the yulgar when [should think, that to any 36]

You require from any not to forswear, and that he Temples there is some deity, and to the reddening altar?

Formerly our natives lived in this manner, before Saturn flying, took the rustic sickle, his diadem

35. What a laugh, &c.] How the whole town will laugh at your simplicity.

35 6. When you require, &c.] q. d. If you expect that people

won't forfwear themselves, when perjury is so common.

36. Should think.] i. e. And require that they should think, &c. 37. Some deity, &c.] Should believe that religion is not all a farce, but that really there is not any of the temples without some deity which notices the actions and behaviour of men. so as to pu-

deity which notices the actions and behaviour of men, fo as to punish perjury and breach of faith.

The reddening altar.] i. e. Red with the blood of the fa-

crifices, or with the fire upon it.

would be raised against you, if you professed either religion or morals in the present age?

38. Natives.] Indigenæ.—The first natives and inhabitants of

Italy, our home-bred ancestors.

Lived in this manner.] Avoiding perjury and fraud, and believing the presence of the gods in their temples, and at their altars.

Jupiter, and fled into Italy, where he hid himself, which from thence was called Latium, a latendo, and the people Latins. See Virg. Æn. viii. l. 319—23. The poet means the Golden Age (comp. Sat. iv. l. 1. & seq. where Juvenal speaks of the simplicity of those times) which the poets place during the reign of Saturn.

Rustic sickle—] Or scythe, which Saturn is said to have invented, and to have taught the people husbandry, after his expulsion from his kingdom; for during the Golden Age, the earth

in her included the same of gradients que

Saturnus fugiens: tunc, cùm virguncula Juno 40 Et privatus adhuc Idæis Jupiter antris. Nulla fuper nupes convivia Cœlicolarum, Nec puer Iliacus, formosa nec Herculis uxor Ad cyathos; & jam siccato nectare, tergens Brachia Vulcanus Liparæâ nigra tabernâ. 45 Prandebat sibi quisque Deus, nec turba Deorum Talis, (ut est hodie) contentaque sidera paucis Numinibus, miserum urgebant Atlanta minori Pondere, nondum aliquis sortitus triste profundi Imperium, aut Siculâ torvus cum conjuge Pluto. 50 Nec rota, nec Furiæ, nec Saxum, aut vulturis atri

brought forth every thing without culture. See Ovid, Met. Lib. 1. Fab. iii.

39. His diadem, &c,] His kingdom being feized by his fon Ju-

piter, and he being driven out of it.

40. When Juno, &c.] The daughter of Saturn, fifter and wife to Jupiter—a little girl—i. e. before the was grown up, and marriageable. In Sat. vi. l. 15, he speaks of Jupiter in a state of impuberty, in the time of the Golden Age.

41. Idean caves.] Jupiter, when born, was carried to Mount Ida, in Crete, where he was concealed, and bred up, lest his father

Saturn should devour him, See Ainsw. Saturnus.

42. No feafts, &c. ] No carouling, as in after times there was

supposed to be. Comp. 1. 45.

43. Iliacan boy.] Ganymede, the son of Tros, king of Troy, or Ilium, whom Jupiter, in the form of an eagle, snatched up from Mount Ida, and, displacing Hebe, made cup-bearer at the feasts of the gods.

— Wife of Hercules. ] Hebe, the daughter of Juno, and cupbearer to Jupiter; she happened to make a slip at a banquet of the gods, so was put out of her place, and Ganymede put into it:

the was afterwards married to Hercules.

44. The nettar, &c.] Nectar. a pleasant liquor, seigned to be the drink of the gods.—Siccato nectare, the nectar being all drunk up, the seast now over, Vulcan retired to his forge.—All this happened after the Golden Age, but not during the continuance of it.

45. Wiping his arms.] From the foot and dirt contracted in his

filthy fhop.

Liparaan.] Near Sicily were several islands, called the Lipary islands; in one of which called Vulcania, Vulcan's forge

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Laid down, then, when Juno was a little girl,
And Jupiter as yet private in the Idæan caves.
No feasts of the gods above the clouds,

Nor Iliacan boy, nor wife of Hercules [Vulcan At the cups; and now the nectar being drank up, Wiping his arms black with the Liparæan shop. 45 Every god dined by himself, nor was the crowd of

Such (as it is at this day) and the stars content Deities, urged miserable Atlas with a less

Weight. Nobody as yet shared the sad empire
Of the deep, or sierce Pluto with his Sicilian wife.
Nor a wheel, nor suries, nor a stone, or the punishment of the black

was fabled to be. See Virg. viii. 419, & feq. This was in the neighbourhood of Mount Ætna. See Sat. i. l. 8.

46. Every god dined by himself.] The poet here, and in the whole of this passage, seems to make free with the theology of his country, and, indeed, to satirize the gods of Rome as freely as he does the people.

—— Crowd of gods.] The number of gods which the Romans worshipped, might well be called turba deorum, for they amounted to above thirty thousand.

47. This day.] The Roman polytheism and idolatry went hand in hand with the wickedness of the times; they had a god for every vice, both natural and unnatural. The awful origin of all this, as well as its consequences, is set down by St. Paul, Rom. i. yer. 21—32.

The stars.] The heavens, per metonym.

48. Urged miserable Atlas.] A high hill in Mauritania, feigned by the poets to bear up the heavens. See Sat. viii. 32, note.

by the poets to bear up the heavens. See Sat. viii. 32, note.

49. Shared the fad empire, &c.] The world as yet was not divided by lot among the three fons of Saturn, by which Neptune shared the dominion of the fea—Jupiter heaven—and Pluto the infernal regions.

50. His Sicilian wife.] Proferpine, the daughter of Ceres,

whom Pluto ravished out of Sicily, and made her his wife.

51. A wheel.] Alluding to the story of Ixion, the father of the Centaurs—Jupiter took him up into heaven, where he would have ravished Juno, but Jupiter formed a cloud in her shape, on which he begat the Centaurs. He was cast down to hell, for

Pæna: sed infernis hilares sine regibus umbræ. Improbitas illo suit admirabilis æyo.

Credebant hoc grande nesas, & morte piandum,
Si juvenis vetulo non assurrexerat; & si
Barbato cuicunque puer: licèt ipse videret
Plura domi fraga, & majores glandis acervos.

Tam venerabile erat præcedere quatuor annis,
Primaque par adeò sacræ lanugo senectæ.

Nunc, si depositum non inficietur amicus,
Si reddat veterem cum tota ærugine sollem,
Prodigiosa sides, & Thuscis digna libellis;

boasfing that he had lain with Juno, where he was tied to a wheel,

and furrounded with ferpents.

fiphone. These three were sisters, the daughters of Acheron and Nox; they are described with torches in their hands, and snakes, instead of hair, on their heads.

Aftone.] Alluding to Sifyphus, the son of Æolus; he greatly infested Attica with his robberies, but, being stain by Thefeus, he was sent to hell, and condemned to roll a great stone up an hill, which stone, when he had got it to the top, roll'd back again, so that his labour was to be constantly renewed.

Caucasus for stealing fire from heaven, where a black vulture was continually preying on his liver, which grow as sast as it was de-

voured.

52. But the shades. The ghosts of the departed were

Happy without infernal kings. ] For there being, at that time, no crimes, there wanted no laws nor kings to inforce them; of courfe no punishments.

53. Improbity, &c.] Villainy of all kinds was fearcely known

-any crime would have been a wonder.

55. If a youth, &cc.] In those days of purity and innocence, the highest subordination was maintained. It was a capital crime for a young man even to have sitten down in the presence of an old one, or if sitting, not to have risen up on his approach. Comp. Job. xxix. 8.

So for a boy not to have done the fame in the prefence of a youth, now arrived at the age of puberty, which was indicated by

Laving a beard.

56. Tho' he might see, &c.] Strawberries, acorns, and such like, are here supposed to be the first fruit of mankind in the Golden Age. The poet's meaning here is, that superiority in age al-

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Gole alVulture: but the shades happy without infernal Improbity was in that age to be wondered at [kings. They believed this a great crime, and to be punish'd

If a youth had not rifen up to an old man, and if A boy to any who had a beard: tho' he might fee 56 At home more strawberries, and greater heaps of acorn.

So venerable was it to precede by four years,
And the first down was so equal to sacred old age.
Now, if a friend should not deny a deposit,
for the should restore an old purse with all the rust;
Prodigious faithfulness! and worthy the Tuscan books!

ways challenged the respect above mentioned, from the younger to the elder, though the former might be richer, in the possessions of those days, than the latter.

productes a shelf-order recorded in books, and were confident an

58. So venerable, &c.] So observant were they, of the deference paid to age, that even a difference of four years was to create respect, insomuch that the sirst appearance of down upon the chin was to be venerated by younger persons, as the venerable beard of old age was by those grown to manhood; so there was an equal and proportionate subordination throughout.

60. Now.] In our day.

should not deny. ] Either deny that he received it, or should not refuse to deliver it.

A deposit. ] Something committed to his trust.

61. With all the ruft.] i. e. the coin, which has lain by fo long at to have contracted a ruft, not having been used. Meton. A like fentiment occurs in Ter. Phorm. Act i. Sc. ii. where Davus returns to Gota some money which he had borrowed.

Dav. Accipe, hem : 200 doin'

Trans. Vis. Good W. 157 Com

Lectum est, conveniet numerus quantum debui.

Got. Amo te, & non neglexisse habeo gratiam.

Dav. Præfertim ut nunc funt mores : adeò res redit

Si quis quid reddit, magna habenda est gratia.

62. Prodigious faithfulness !] Such a thing would be looked

upon, in thefe times, as a prodigy of honesty.

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avant cipitanio a dia 150.73

--- Worthy the Tuscan books!] To be recorded there, among other prodigies. It is faid that the art of soothsaying first came, from the Tuscans, which consisted in foretelling suture events from

Quæque coronatâ lustrari debeat agnâ.

Egregium fanctumque virum si cerno, bimembri
Hoc monstrum puero, vel mirandis sub aratro 65
Piscibus inventis, & setæ comparo mulæ;
Sollicitus tanquam lapides essuderit imber,
Examenque apium longâ consederit uvâ
Culmine delubri, tanquam in mare sluxerit amnis
Gurgitibus miris, & lactis vortice torrens. 70
Intercepta decem quereris sestertia fraude
Sacrilega? quid si bis centum perdidit alter
Hoc arcana modo? majorem tertius illâ
Summam, quam patulævix ceperat angulus arcæ?
Tam facile & pronum est Superos conteinnare testes,

prodigies; these were recorded in books, and were consulted on occasion of any thing happening of the marvellous kind, as authorities for the determinations of the aruspices or soothsayers, thereupon.

63. Expiated, &c.] When any prodigy happened, the custom of the Tuscans was to make an expiation by sacrifice, in order to avert the consequences of ill omens, which were gathered from prodigies. This the Romans followed.

foring on fuch an occasion.

64. An excellent.] Egregium—ex toto grege lectum—i. e. as we lay, one taken out of the common herd of mankind—choice—fingular for great and good qualities.

65. A boy of two parts. In A monstrous birth, as prodigious as a child born with parts of two different species; hence the Centaurs were called bimembres.

Wonderful fiftes, &c.] A wondrous shoul of fish unex-

pectedly turned up in ploughing the ground.

66. Amule with foal.] Which was never known to happen. Though Appian, Lib. i. fays, that, before the coming of Sylla, a mule brought forth in the cisy. This must be looked upon as fabulous.

67. Anxious. ] Solicitous for the event.

of stones.

68. A fwarm, &c.] It was accounted ominous if a fwarm of bees fettled on an house, or on a temple.

Long bunch.] When bees swarm and settle any where, they all cling to one another, and hang down a considerable length in the form of a bunch of grapes. Hence, Virg. Geor. iv. 557—8.

Confluere, & lentis uvam demittere ramis.

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And which ought to be expiated by a crowned shelamb.

If I perceive an excellent and upright man, I compare [fishes 65

This monster to a boy of two parts, or to wonderful Found under a plough, or to a mule with foal.

Anxious as if a shower had pour'd forth stones, And a swarm of bees had settled, in a long bunch,

On the top of a temple, as if a river had flow'd into the fea

With wond'rous gulfs, and rushing with a whirlpool Do you complain that ten sessertia are intercepted

Impious fraud? what if another has lost two hundred Sestertia in this manner? a third a larger sum than that,

Which the corner of his wide cheft had scarce re-So easy and ready it is, to contemn the gods who are witnesses,

69. Ariver, &c.] All rivers run into the fea, and many

with great violence; therefore the poet cannot mean that there is any wonder in this—but in flowing with unufual and portentous appearances, fuch as being mixed with blood, which Livy speaks

of, Lib. xxxiv. c. 10, or the like.

70. Rufbing.] Torrens—violent, headlong, running in full ftream, like the rushing of a land-slood, with dreadful violence, eddying in whirlpools of milk.—When we consider what has been said in the last seven lines, what an idea does it give us of the state of morals at Rome in the time of Juvenal!

71. Ten sestertia. ] About 801, 14s. 7d. of our money.

Intercepted: ] i. e. Prevented from coming to your hands. 72. What if another, &c.] The poet endeavours to comfort his friend under his loss, and to keep him from indulging too great a concern about it, by wishing him to consider that he is not so great a sufferer as many others perhaps might be by a like fraud.

- Secret, Se.] Arcana-q. d. his centum sestertia arcana-i. e. delivered or lent secretly, when no witnesses were by,

as had been the case of Juvenal's friend Calvinus.

74, Which the corner, &c.] Another, fays he, may have lost fo large a sum of money, as even to be greater than could be easily contained in a large chest, though stuffed at every corner, in which he had stowed it.

57. So easy and ready, &c.] So prone are men to despise the

Si mortalis idem nemo sciat. Aspice quanta Voce neget, quæ fit ficti constantia vultûs. Per folis radios, Tarpeiaque fulmina jurat, red I Et Martis frameam, & Cirrhæi spicula vatisso Per calamos venatricis, pharetramque puella, air80 Perque tuum, pater Ægæi Neptune, tridentem: Addit & Herculeos arcus, haltamque Minervæ, Quicquid habent telorum armamentaria soclis bar Si vero & pater est, comedam inquit? flebile gnati Sincipul elixi, Pharioque madentis aceto, 1 3/1 85 Sunt, in Fortunæ qui casibus emnia ponunt,

ods, who are witnesses so all their actions, that if they can but hide them from the eyes of men, they make themselves quite easy under the commission of the greatest frauds. While it is found

1176 Behold, with how great, &c. ] This contempt of the gods is carried to far, that men will not only defraud, but, with a loud unfaultering voice, and the most membarrassed countenance, deny every thing that's laid to their charge; and this by the groffest per-

77. Feigned countenance. ] Putting on, in his looks, a femblance

of truth and honesty.

2.78. By the rays of the fun. ]. This was an usual oath. See En. in 1990, 1600, and note, Delph edition of english them

Apollo, who had an oracle at Delphos, pear Cirrha, a city of Phoois, where he was worthipped.

80. Virgin huntrest.] Puelle venatricis.—Diana, the fabled goddess of hunting; the out of chasting, avoided all company of men, routed into the woods, and there exercised herself in hunt-

81. Trident J Neptune's trident was a fort of spear with three prongs at the end, and denoted his being king of the fea, which furrounded the three then known parts of the world. With this instrument he is usually represented, and with this he was supposed to goyern the fea, and even to shake the earth itself: fo far there is no wonder that the Superstitions heathen should fwear by it, as Neptune was to confiderable an object of their veneration and worthip, See Virg. An. i. 142, 149, & al.

81. Father of Agens. ] Ægens was son of Neptune, the father of Thefeus. He reigned at Athens—he threw himself into the

Ægean Sea, which was fo named after him.

82. Herculcan bows. ] Perhaps the poet particularly here alludes to those fatal bows and arrows of Hercules, which he gave to Philochetes, the fon of Preas, king of Melibra, a city of Theffally, at the foot of Mount Offa; and which weapons, unless

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If that same thing no mortal can know. Behold, with how great [feigned countenance. A voice he denies it, what steadiness there is of By the rays of the fun, and the Tarpeian thunderbolts he fwears; Cyrrhæan prophet; And the javelin of Mars, and the darts of the By the shafts, and the quiver of the virgin-huntreis, And by thy trident, O Neptune, father of Ægeus:

He adds also the Herculean bows, and the spear of Minerva,

Whatever the armories of heaven have of weapons; And truly if he be a father, I would eat, fays he, a [Pharian vinegar. 85 doleful Part of the head of my boiled fon, and wet with There are who place all things in the chances of

Fortune,

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Philocletes had carried to Troy, it was fated that the city could not have been taken. See Virg. Æn. iii. 402, and note, Delph.

83. Armories in heaven.] Juvenal held the Roman mythology in great contempt -- he certainly means, here, to deride the folly of imagining that the gods had arienals or repositories of arms.

84. A father, &c.] Here is an allusion to the story of Thyestes. the brother of Atreus, who having committed adultery with the wife of Atreus, Atreus in revenge killed and dreffed the child born of her, and ferved him up to his brother at his own table.

The defrauder is represented as perjuring himself by many oaths; and now he wishes, that the fate of Thyestes may be his, that he may have his fon dreffed and ferved up to table for him to eat, if he be guilty of the fraud which is laid to his charge.

85. Part of the head. ] Sinciput fignifies the fore-part, or, perhaps, one half of the head, when divided downwards. See Ainsw

Quali semicaput—or, a scindendo, from whence sinciput.

--- Pharian vinegar.] Pharos was an island of Egypt, from whence came the best vinegar, of which were made sauces and seaforings for victuals of various kinds. The poet does not add this without an ironical fling at the luxury of his day.

86. There are, &c] i. e. There are some so atheistically in-

clined, as to attribute all events to mere chance.

Atque ideo intrepidi quæcunque altaria tangunt. Est alius, metuens ne crimen pœna sequatur, 90 Hic putat esse Deos, & pejerat, atque ita secum; Decernat quodcunque volet de corpore sistro Isis, & irato feriat mea lumina sistro,

Dummodò vel cæcus teneam, quos abnego, nummos. Et phthifis, & vomicæ putres, & dimidium crus 95 Sunt tanti? pauper locupletem optare podagram

87. The world to be moved, &c.] Epicurus and his followers acknowledged that there were gods, but that they took no care of human affairs, nor interfered in the management of the world.

> Deos didici securum agere ævum, Nec si quid miri faciat natura, Deos id Tristes ex alto cœli demittere tecto.

88. Nature, &c ] A blind principle, which they call nature, bringing about the revolutions of days and years—(lucis & anni)—

acting merely machanically, and without defign.

89. Intrepid they touch, &c. ] When a man would put another to his folemn oath, he brought him to a temple, and there made him fwear, laying his hand upon the altar. But what constraint could this have on the consciences of those who did not believe in the interference of the gods—what altars could they be afraid to touch, and to fwear by in the most solemn manner, if they thought

that perjury was not noticed?

90. Another, &c. ] The poet, having before mentioned atheists, who thought the world governed by mere chance, or, though they might allow that there were gods, yet that these did not concern themselves in the ordering of human affairs, now comes to another fort, who did really allow, not only rhe existence, but also the providence of the gods, and their attention to what passed among mortals, and yet fuch persons having a salvo, to console themselves under the commission of crimes, which he well describes in the following lines.

91. Thus with himself. i. e. Thus argues with himself, allow-

ing and fearing that he will be punished.

92. "Let Is," &c. Is was originally an Ægyptian goddess; but the Romans having adopted her among their deities, they built her a temple at Rome, where they worshipped her. She An Na

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And believe the world to be moved by no governor,
Nature turning about the changes both of the light
and year,
[foever.

And therefore intrepid they touch any altars what-Another is fearing lest punishment may follow a crime:

He thinks there are gods, and forswears, and thus with himself— ["body

"Let Isis decree whatever she will concerning this "Of mine, and strike my eyes with herangry sistrum,

"So that, even blind, I may keep the money which "I deny.

" Are a phthsic, or putrid fores, or half a leg 95

"Of fuch consequence? let not poor Ladas doubt

was supposed to be much concerned in inflicting diseases and maladies on mankind, and particularly on the perjured.

93. Strike my eyes.] Strike me blind.

Angry fistrum.] The fistrum was a musical instrument; it is variously described, but generally thought to be a fort of timbrel, of an oval, or a triangular form, with loose rings on the edges, which, being struck with a small iron rod, yielded a shrill found. The Ægyptians used it in battle instead of a trumpet. It was also used by the priests of Isis at her facrifices, and the goddess herself was described as holding one in her right hand.

Her angry fiftrum—per hypallegan—for the angry goddels with

her fistrum.

94. Keep the money, &c. ] Juvenal describes one, who, having money intrusted to him, refuses to deliver it up when called upon, and who is daring enough, not only to deny his ever having received it, but to defy all punishment, and its consequences, so that he may but succeed in his perjury and fraud, and still keep the money in his possession.

95. A phthisic.] (from Gr. φθισις, a φθιω, to corrupt) A con-

fumption of the lungs.

- Putrid fores.] Vomica-imposthumes of a very malig-

—— Half a leg.] The other half being amputated, on account of incurable fores, which threatened mortification.

96. Of such consequence.] Tanti—of so much consequence—i. e. as to counterbalance the joy of possessing a large sum of money.

— Ladas.] The name of a famous runner, who won the prize at the Olympic games.

Ne dubitet Ladas, si non eget Anticyra, nec
Archigene: quid enim velocis gloria plantæ
Præstat, & esuriens Pisææ ramus olivæ?
Ut sit magna, tamen certe lenta ira deorum est.
Si curant igitur cunctos punire nocentes,
Quando ad me venient? sed & exorabile numen
Fortasse experiar: solet his ignoscere. Multi
Committunt eadem diverso crimina sato:
Ille crucem pretium sceleris tulit, hic diadema. 105
Sic animum diræ trepidum sormidine culpæ
Consirmant. Tunc te sacra ad delubra vocantem
Præcedit, trahere imò ultrò, ac vexare paratus.

97. The rich goat.] So called, because it usually attacks the rich and luxurious.

—— If he does not want Anticyra.] i. e. If he be not mad. Anticyra, an island of the Archipelago, was famous for producing great quantities of the best hellebore, which the antients esteemed good to purge the head in cases of madness. Whence naviga Anticyram, was as much as to say—you are mad. See Hor. Lib. ii. Sat. iii. l. 166.

98. Archigenes.] Some famous physician, remarkable, perhaps,

for curing madness.

- The glory of a fwift foot, &c. ] What good does the ap-

plaufe got by his swiftness do him? it will not fill his belly,

99 Hungry branch of the Pijan olive.] Pifa was a district of Elis, in Peloponnesus, in which was Olympia, where the Olympian games were celebrated: the victors in which were crowned with chaplets made of olive-branches, hence called Pisan.

The hungry branch—i. e. that will afford no food to the gainers

of it. See note on 1. 93, ad fin.

The speaker here means, that to be sick and rich, is better than to be healthy and poor; that the samous Ladas, unless he were mad, would sooner chuse to be laid up with the gout and be rich, than to enjoy all the glory of the Olympic games and be poor.

100. The the anger, &c. ] Another flatters himself, that, the punishment may be heavily inflicted some time or other, yet the evil

day be a great way off. See Eccl. viii. 11.

of men, and attend to what they do, so as to take order for the putishment of guilt, wherever they find it, yet it may be a great while before it comes to my turn to be punished.

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"The rich gout, if he does not want Anticyra, nor."

"Archigenes: for what does the glory of a swift foot

"Avail him, and the hungry branch of the Pisæan "olive?"

"Tho' the anger of the gods be great, yet certainly it is

" If they take care therefore to punish all the guilty,

"When will they come to me?—But, perhaps too, "the deity "these things.

"Exorable I may experience: he useth to forgive
"Many commit the same crimes with a different sate.

" One has borne the cross as a reward of wickedness,

"another a diadem."

Thus the mind trembling with the fear of dire guilt
They confirm: then you, calling him to the facred

fhrines, [you, and to teaze you. He precedes, even ready of his own accord to draw

103. Exorable, &c.] It may be I shall escape all punishments for perhaps I may obtain forgiveness, and find the Deity easy to be intreated.

He useth, &c.] i. e. Crimes of this fort, which are not committed out of contempt of the Deity, but merely to get a little money, he usually forgives.

104. Different fate.] Another subterfuge of a guilty conscience, is, that though, in some instances, wrong doers are punished grievously, yet in others they succeed so happily as to obtain rewards: so that the event of wickedness is very different to different people.

has brought one man to the gallows, has exalted another to a throne.

106—7. Thus they confirm.] By all these specious and deceitful reasonings, they cheat themselves into the commission of crimes, and cadeavour to silence the remonstrances and terrors of a guilty conficience.

108. He precedes, &c.] Thus confident, the wretch whom you fummon to the temple, in order to fwear to his innocence, leads the way before you, as if in the utmost haste to purge himself by oath.

Ready to draw, &c.] He is ready to drag you along by force, and to harrass and teaze you to get on faster, in order to bring him to his oath.

Nam cum magna malæ superest audacia causæ, Creditur à multis fiducia : mimum agit ille, Urbani qualem fugitivus scurra Catulli. Tu miser exclamas, ut Stentora vincere possis. Vel potius quantum Gradivus Homericus: audis; Jupiter, hæd? nec labra moves, cum mittere vocem Debueras, vel marmoreus, vel aheneus? aut cur 115 În carbone tuo chartâ pia thura folutâ vibb satt Ponimus, & fectum vituli jecur, albaque porci 102 1 Omenta? ut video, nullum discrimen habendum est Effigies inter vestras, statuamque Bathylli. d asil and "

100. When great impudences (Se.] When a man is impudent enough, however guilty, to fet a good face upon the matter, this is mistaken by many for a fign of honest confidence, arising from inno-

110. He alls the mimic, &c.] Alluding to a play written by one Lutatius Catullus, called the Phasma, or vision see Sat. viii. 185-6.) in which there was a character of a buffoon, who ran away from his mafter, after having cheated him, and then vexed, and even provoked him, that he might be brought to swear himself off, chearfully proposing thus to be perjured. This play is lost by time, fo that nothing certain can be faid concerning this allufion; but what is here faid (after Holyday) feems probable.

111. Witty Catullus.] Some expound urbani, here, as the cog-

nomen of this Catullus.

hacil of Appeals and 112. You, milerable, exclaim—] You, half mad with vexation at finding yourfelf thus treated, and in amazement at the impudence of fuch a perjury, break forth aloud. 105. Borne the the

- Stentor. ] A Grecian mentioned by Homer, Il. s. 1. 785-6,

to have a voice as loud as fifty people together.

113. Homerican Gradious.] Homer fays (Il. s. 860-2.) that when Mars was wounded by Diomede, he roared so loud that he frightened the Grecians and Trojans, and made a noise as loud as 10,000 men together.

In some such manner as this, wouldst thou, my friend Calvinus,

exclaim, and call out to Jupiter.

114. Nor move your lips. ] Canst thou be a filent hearer, O Jupiter, of fuch perjuries as these? wilt thou not so much as utter a word against such doings, when one should think thou oughtest to threaten vengeance, wert thou even made of marble or braft, like thine images which are among us? dusc sid of mic you For w It is be Such

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itest like For when great impudence remains to a great cause, It is believed confidence by many: he acts a farce, 110. Such as the fugitive buffoon of the witty Catullus. You miserable exclaim, so that you might overcome

Or rather as much as the Homerican Gradivus:
"O Jupiter, these things? nor move your lips, when

"You ought be or of brass or why it's
"To fend forth your voice, whether you are of mar-

"On thy coal, put we the pious frankincense from

"Paper, and the cut liver of a calf, and of an hog

"The white cawl? as I see, there is no difference to

"Between your images, and the statue of Bathyllus."

115. Or why.] Where is the use—to what purpose is it?

116—17. From the loos'd paper.] Some think that the offerers used to bring their incense wrapped up in a paper, and, coming to the altar, they undid or opened the paper, and poured the incense out of it upon the fire.

But others, by charta foluta (abl. absol.) understand a reference to the custom, mentioned Sat. x. 55. (see note there) of fastening pieces of paper, containing vows, upon the images of the gods, and taking them off when their prayers were granted, after which they offered what they had vowed.

117. The cut liver, &c.] The liver cut out of a calf, and the cawl which covered the inwards of an hog, were usual offerings.

119. The flatute of Bathyllus.] A fiddler and a player, whose statue was erected in the temple of Juno, at Samos, by the tyrant Polycrates.—q. d. At this rate, I don't see that there is any difference between thy images, O Jupiter, and those that may be erected in honour of a fiddler.

In this expostulatory exclamation to Jupiter, which the poet makes his friend utter with so much vehemence, there is very keen raillery against the folly and superstition that prevailed at Rome, which Juvenal held in the highest contempt. This almost reminds one of that sine farcasm of the prophet Elijah—: Kings xviii. 27.

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Accipe, quæ contra valeat solatia ferre,

Et qui nec Cynicos, nec Stoica dogmata legit
A Cynicis tunica distantia; non Epicurum
Suspicit exigui lætum plantaribus horti.
Curentur dubii medicis majoribus ægri,
Tu venam vel discipulo committe Philippi.

125

Si nullum in terris tam detestabile factum
Ostendis, taceo; nec pugnis cædere pectus
Te veto, nec plenâ faciem contundere palmâ;
Quandoquidem accepto claudenda est janua damno,
Et majore domûs gemitu, majore tumultu

of the fame, but of much greater injuries than what he has suffered; and that he, in being ill wed, is only sharing the common lot of mankind, from which he is not to think himself exempt.

-Hear.] Accipe-auribus understood.

121. Neither bath read.] Never hath made these his study.

The Cynics.] The followers of Diogenes.

——Stoic doarines.] The doctrines of Zeno and his followers, who were called Stoics, from swa a porch, where they taught.

——Differing, &c.] These people differed from each other in their dress, the Cynics wearing no tunic (a fort of waisteoat) under their clokes, as the Stoics did; but both agreed in teaching

the contempt of money, and of the change of fortune.

122. Epicurus.] A philosopher of Athens, a temperate and fober man, who lived on bread and water and herbs: he placed man's chief happiness in the pleasure and tranquillity of the mind. He died of the stone at Athens, aged seventy-two. His scholars afterwards sadly perverted his doctrines, by making the pleasures of the body the chief good, and ran into these excesses which brought a great scandal on the sect. Suspicit—lit. looks up to.

124. Dubious fick, &c.] Those who are so ill, that their recovery is doubtful, should be committed to the care of very expe-

rienced and able physicians.

So, those who are afflicted with heavy misfortunes, stand in need

of the most grave and learned advice.

125. Commit your vein, &c.] A person whose cause of illness is but slight, may trust himself in the hands of a young beginner.

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Hear, what confolations on the other hand one may bring [Stoic doctrines, differing 121 And who neither hath read the Cynics, nor the From the Cynics by a tunic: nor admires Epicurus Happy in the plants of a small garden.

The dubious fick may be taken care of by greater physicians, [of Philip. 125]

Do you commit your vein even to the disciple
If you shew no fact in all the earth so detestable,
I am silent: nor do I forbid you to beat your breast
With your sists, nor to bruise your face with open
palm;

Since, loss being received, the gate is to be shut, And with greater mourning of the house, with a greater tumult,

So you, Calvinus, whose loss is but comparatively slight, have no need of Stoics, or Cynics, or of such a one as Epicurus, to confole you; I am sufficient for the purpose, though I do not read or study such great philosophers.

but even his apprentice might be trusted to advise bleeding, or not, in a slight disorder. So you may safely trust to my advice in your present circumstances, though I am no philosopher, a little common sense will serve the turn.

The whole of these two last lines is allegorical; the ideas are taken from bodily disorder, but are to be transferred to the mind.

126. If you here, &c., Could you shew no act in all the world so vile as this which has been done towards you, I would say no more—I would abandon you to forrows, as a most singularly unhappy man.

127. Nor do I, Sc.] i. e. Go on, like a man francic with grief—beat your breast—slap your face till it be black and blue.

129. Since, &c.] In a time of mourning for any loss, it was usual to shut the doors and windows.

Loss being received.] A loss of money being incurred.—
He is here rallying his friend Calvinus.—q. d. Inalmuch as the loss of money is looked upon as the most serious of all losses, doubtless you ought to bewail your misfortune, with every circumstance of the most unseigned forrow.

130 Mourning of the house, Sc.] i. e. Of the family—for, to be lure, the loss of money is a greater subject of grief, and more lamented than the deaths of relations.

Planguntur nummi, quam funera : nemo dolorem Fingit in hoc cafu, vestem diducere summam Contentus, vexare oculos humore coacto Ploratur lachrymis amissa pecunia veris. Sed si cuncta vides simili fora plena querela; 135 Si decies lectis diversa parte tabellis, and and on I Vana fupervacui dicunt chirographa ligni, Arguit ipforum quos litera, gemmaque princeps Sardonyches, loculis quæ custoditur eburnis:

131. Nobody feigns, &c. ] The grief for the loss of money is

the main again armor flowed I ob ron it was now

very fincere, however feigned it usually is at funerals.

131. Content to fever, Sc.] Nobody contents himself with the mere outward figns of grief—such as rending the upper edge of a garment, which was an usual fign of grief.

133. Vex the eyes, &c.] To rub the eyes, in order to squeeze

out a few forced tears.

See Terent. Eun. Act. i. Sc. i. where Parmeno is describing the feigned grief of Phædria's mistress, and where this circumstance of dissimulation is finely touched the land of the

Hæc verba una mehercie falla lacrumula,

Quam, oculos terendo milere, vix vi expresserit, So Virg. Æn. ii. l. 196-

Captique dolis lachrymifque coatti.

134. Lost money is deplored, &c.]. When we see a man deplor ing the loss of money, we may believe the lincerity of his tears.

The poet in this, and the preceding lines on this subject, finely fatirizes the avarice and felfishness of mankind, as well as their hypocrify, and all want of real feelings, where fel is not immediately concerned.

ly concerned.

135. If you fee, &c.] q. d. However I might permit you to indulge in forrow, if no instance of such fraud and villainy had happened to any body but yourfelf, yet if it be every day's experience, if the courts of justice are filled with complaints of the fame kind, why should you give yourfelf up to grief, as fingularly wretched, when what has happened to you is the frequent lot of others?

others!

136. If tablets.] i. e. Deeds or obligations written on tablets. - Read over, Sc. ] i. e. Often read over in the hearing of witnelles, as well as of the parties. Something floor and to someth

130 Mountain of the house, & . 1 i. c. Or the faust - in, w he lures the loss of money is a greater fitteen of griefs and a delamented than the deaths of relationary Mo

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Money is bewailed than funerals: nobody feigns griets

In this case, content to sever the top of the garment, To vex the eyes with constrained moisture

Lost money is deplored with true tears.

But if you fee all the courts filled with the like complaint, party, 136 If, tablets being read over ten times, by the different They fay the hand-writings of the useless wood are

Whom their own letter convicts, and a principal Of a fardonyx, which is kept in ivory box es.

136. By the different party.] This expression is very obscure, and does not appear to me to have been fatisfactorily elucidated by commentators. Some read diversa in parte, and explain it to mean, that the deeds had been read over in different places—variis in locis, says the Delphin interpretation. However, after much confideration, I rather approve of reading diversa parte, by the different (i. e. the opposite) party.—Pars means, sometimes, a fide or party in contention. AINSW. In this view, it exaggerates the impudence and villainy of a man, who denied his deed or obligation, feeing that his adversary, the creditor, having frequently read over the deed, could not be mistaken as to its contents, any more than the debtor who had figned and fealed it, as well as heard it read over.

137. They fay.] i. e. The fraudulent debtors fay, that the

hand-writings contained in the bonds are false and void.

Supervacuus means, superfluous-ferving to no purpose or use.—Supervacui ligni, i. e. of the inscribed wooden tablets, which are of no use, though the obligation be written on them.

q. d. Notwithstanding the hand-writing appears against them, figned and sealed by themselves, and that before witnesses, yet they deelare that it is all false, a mere deceit, and of no obligation whatfoever—they plead, non est factum, as we say.

138. Whom their own letter convicts.] Whole own hand write

ing proves it to be their own deed.;

oves it to be their own deed.

— A principal gem, &c.] Their feal upon a fardonyx of

great value, with which they fealed the deed.

139. Which is kept, &c.] Kept in splendid cases of ivory, perhaps one within another, for its greater security. By this circumstance, the poet seems to hint, that the vile practice which he mentions, was by no means coufined to the lower fort of people.

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Ten', ô delicias, extra communia censes
Ponend um? Qui tu gallinæ filius albæ,
Nos viles pulli nati infelicibus ovis?
Rem pateris modicam, & mediocri bile ferendam.
Si slectas oculos majora ad crimina: Confer
Conductum latronem, incendia sulphure cæpta, 145
Atque dolo, primos cum janua colligit ignes:
Confer & hos, veteris qui tollunt grandia templi
Pocula adorandæ rubiginis, & populorum
Dona, vel antiquo positas à rege coronas,
149
Hæc ibi si non sunt, minor extat sacrilegus, qui

140. Ofweet Sir.] Delicias-hominis understood. Comp.

Sat. vi. 47. An ironical apostrophe to his friend.

Delicize is often used to denote a darling, a minion, in which a person delights; here delicias might be rendered choice, favourite, i. e. of fortune—as if exempted from the common accidents of life—as if put or placed out of their reach.

241. How.] Why—by what means, how can you make it out?
—— The offspring of a white hen.] The colour of white was deemed lucky. This expression appears to have been proverbial in Juvenal's time, to denote a man that is born to be happy and fortunate.

Some suppose the origin of this saying to be the story told by Suctonius in the life of Galba, where he mentions an eagle, which soaring over the head of Livia, a little while after her marriage with Augustus, let fall into her lap a white hen, with a laurel-branch in her mouth; which hen, being preserved, became so fruitful, that the place where this happened was called Villa ad Gallinas.

But the poet saying nothing of fruitsulness, but of the colour only, it is rather so be supposed that Erasmus is right, in attributing this proverb to the notion which the Romans had of a white colour, that it denoted luck or happiness, as dies albi, and albo lapillo notati, and the like.

142. Unfortunate Eggs.] The infelicibus ovis, put here in opposition to the white hen, seems to imply the eggs of some birds of unhappy omen, as crows, ravens, &c. figuratively to denote those who are born to be unfortunate.

Sæpe finistra cava prædixit ab ilice Cornix.

Virg. Ecl. i. 18; and ix. 15.

143. With moderate choler, &c., i. e. Moderate wrath, anger, refentment, when you confider how much greater injuries others fuffer from greater crimes.

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Think you, O fweet Sir, that out of common things You are to be put? How are you the offspring of a white hen,

We, vile chickens hatched from unfortunate eggs? You fuffer a moderate matter, and to be borne with moderate choler.

If you bend your eyes to greater crimes: compare The hired thief, burnings begun with fulphur, 145 And by deceit, when the gate collects the first fires:

Compare also these, who take away the large cups Of an old temple, of venerable ruft, and the gifts Of the people, or crowns placed by an antient king. If these are not there, there stands forth one less facrilegious, who 150

144. Compare.] Consider in a comparative view.

145. Hired thief. ] Or cut-throat, who is hired for the purpole of affaffination.

--- Burnings begun with fulphur. ] Which is here put, by synec. for all fort of combustible matter with which incendiaries fire houses.

146. By deceit. In a secret manner, by artully laying the destructive materials, so as not to be discovered till too late to prevent the mischief.

- Collects the first fires. So as to prevent those who are in the house from getting out, and those who are without from getting in, to afford any affiltance. It is not improbable that the poet here glances at the monstrous act of Nero, who fet Rome on fire.

147. Large sups, &c.] Who are guilty of facrilege, in Itealing the facred veffels which have been for ages in some antique temple, and which were venerable from the rust which they have contracted by time.

148-9. The gifts of the people. Rich and magnificent offerings, given to some shrine by a whole people together, in honour of the god that prefided there,

149. Crowns placed, &c. ] As by Romulus and other kings, whole crowns, in honour of their memory, were hung up in tem-

ples of the gods. 150. If these are not there.] If it so happen that there be no fuch valuable relics as these now mentioned, yet some petty facrilegious thief will deface and rob the statues of the gods.

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Radat inaurati femur Herculis, & faciem ipfam
Neptuni, qui bracteolam de Castore ducat.
An dubitet, solitus totum conslare Tonantem?
Confer & artifices, mercatoremque veneni,
Et deducendum corio bovis in mare, cum quo 155
Clauditur adversis innoxia simia fatis.
Hæc quota pars scelerum, quæ custos Gallicus urbis
Usque à Lucisero, donec lux occidat, audit?
Humani generis mores tibi nosse volenti
Sussicit una domus; paucos consume dies, & 160
Dicere te miserum, postquam illinc veneris, aude.
Quis tumidum guttur miratur in Alpibus? Aut quis
In Meroë crasso majorem infante mamillam?
Cærula quis stupuit Germani lumina, slavam

151. Scrape the thigh, &c.] To get a little gold from it.
151—2. Face of Neptune.] Some image of Neptune, the beard whereof was gold.

152. Draw off the leaf-gold, &c.] Peel it off, in order to feal it, from the image of Castor:—there were great treasures in

his temple. See Sat. xiv. 1. 260.

these, who could steal a whole statue of Jupiter; and then melt it down—and who can make a practice of such a thing? A man who accustoms himself to greater crimes, can't be supposed to hesitate about committing less.

154. Contrivers, and merchant of poison.] Those who make, and those who sell poisonous compositions, for the purposes of sorcery and witchcraft, or for killing persons in a secret and clandestine manner. See Hor. Sat. ix. Lib. i. 31; and Epod. ix. l. 61.

155. Launched into the fea, &c.] Parricides were put into a fack made of an ox's hide, together with an ape, a cock, a ferpent, and a dog, and thrown into the fea. See Sat. viii. 214. The fate of these poor innocent animals is very cruel, they having done no wrong.—Deducendum. Met. See Virg. G. i. 225.

157. Keeper of the city.] Rutilius Gallicus was appointed, under Domitian, præfectus urbis, who had cognizance of capital

offences, and lat every day on criminal causes,

when seen at day break, is called Luciser—i. e. the bringer of light. See Sat. viii. 12.

Nalcere præque diem veniens age Lucifer almum.

erat— Virg. Ecl. viii. l. 17

Lucifer ortus erat

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May scrape the thigh of a gilt Hercules, and the very face of [Castor, Neptune, who may draw off the leaf-gold from Will he hesitate, who is used to melt a whole Thunderer? [poison, Compare also the contrivers, and the merchant of And him to be launched into the sea in the hide of an ox, [shut up. 156] With whom an harmless ape, by adverse fates, is How small a part this of the crimes, which Gallicus, the keeper of the city,

Hears from the morning, until the light goes down?

To you who are willing to know the manners of the human race

One house suffices; spend a few days, and dare 160 To call yourself miserable, after you come from thence. [who

Who wonders at a fwoln throat in the Alps? or In Meroë at a breast bigger than a fat infant?

Who had been amazed at the blue eyes of a German, his yellow

It is not to be supposed that the præsectus urbis literally sat from morning to night every day, but that he was continually, as the phrase among us imports, hearing causes, in which the most attrocious crimes were discovered and punished.

160. One house suffices.] q. d. If you desire to be let into a true history of human wickedness, an attendance on the house of Gallicus alone will be sufficient for your purpose.

when you come away, dare, if you can, to call yourself unhappy, after hearing what you have heard at the house of Gallicus. Domus is a very general word, and need not be restricted here to signify the private house of the judge, but may be understood of the court or place where he sat to hear causes.

162. Swoln throat, &c.] The inhabitants about the Alps have generally great swellings about their throats, occasioned, as some suppose, by drinking fnow water. The French call these protuberances on the ontside of the throat—goitres.

of this island are said to have breasts of an enormous size. Our poet is hardly to be understood literally.

164- Blue eyes, &c.] Tacit. de Mor. Germ. fays, that the

Cæfariem, & madido torquentem cornua cirro 2165 Nempè quòd hæc illis natura est omnibus una. Ad fubitas Thracum volucres, nubemque fonoram Pygmæus parvis currit bellator in armis: Mox impar hosti, raptusque per aëra curvis Unguibus à sævâ fertur grue : Si videas hoc 170 Gentibus in nostris, risu quaterere : Sed illic, Quanquam eadem affiduè spectentur prælia, ridet Nemo, ubi tota cohors pede non est altior uno. Nullane perjuri capitis, fraudisque nefandæ

Germans have truces & caruleos oculos, et comas rutilas—fierce

and blue eyes, and red hair.

165. Twisting his curls.] Cornu-lit. an horn; but is used in many fenses to express things that bear a resemblance to an horn—as here, the Germans twifted their hair in such a manner,

as that the curls stood up and looked like horns.

- A wet lock, Cirrus fignifies a curled lock of hair.—The Germans used to wet their locks with ointment of some kind, perhaps that they might the more easily take, and remain in, the shape in which the fashion was to put them-something like our use of pomatum; or the ointment which they used might be some perfume. Comp. Hor. Lib ii. Ode vii. 1. 7, 8.

166. Because, &c.] Nobody would be surprized at seeing a German as above mentioned, and for this reason, because all the Germans do the same, it is the one universal fashion among them.

-Natura fometimes fignifies a way or method.

167. Sudden birds, &c.] A flight of cranes coming unexpectedly from Strymon, a river of Thrace.

Strymoniæ grues.—See Virg. G. i. 120; Æn. x. 265.

Sonorous cloud. ] The cranes are birds of passage, and fly in great numbers when they change their climate, which they were supposed to do when the winter set in Thrace; they made a great noise as they flew. See Æn. x. 265-6.

168. Pygmaan warrior, Sc.] The Pygmies (from muyun, the file, or a measure of a space from the elbow to the hand—a cubit) were a race of people in Thrace, which were faid to be only three inches high. Alnsw. Juvenal fays a foot, l. 173.

Little arms.] His diminutive weapons.

169. The enemy. The cranes.

171. In our nations, &c. I To our part of the world, if an instance of this fort were to happen, it would appear highly ridiculous; to see a little man fighting a crane, and then flown away -i ared or hipt gen house sin to and and comments of the other

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Hair, and twifting his curls with a wet lock? 165. Because indeed this one nature is to them all. At the sudden birds of the Thracians, and the sonorous cloud,

The Pygmæan warrior runs in his little arms,
Soon unequal to the enemy, and feized, thro' the
air, with crooked [fee this 170
Talons, he is carried by a cruel crane: if you could
In our nations, you would be shook with laughter:

but there stier our amobi iso

Tho' the same battles may be seen constantly, nobody Laughs, when the whole cohort is not higher than one foot.

" Shall there be no punishment of a perjured head,

with in the talons of the bird, would make you shake your sides

with laughter from the fingularity of fuch a fight.

being no fingularity or novelty in the matter, though the same thing happens constantly, nobody is seen to laugh, however ridiculous it may be to see an army of people, not one of which is above a

foot high.

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The poet means to infer from all this, that it is the singularity and novelty of events which make them wondered at; hence his friend Calvinus is so amazed and grieved that he should be defrauded, looking upon it as peculiar to him; whereas, if he would look at what is going forward in the world, particularly in courts of civil and criminal judicature, he would see nothing to be surprised at, with respect to his own case, any more than he would be surprised, if he went among the Germans, to see blue eyes and curled hair, or locks curled and wetted with some ointment, seeing they all appear alike. Or if he were to go among the Pygmies, he would see nobody laugh at their battles with the cranes, which are constantly happening, and at the diminutive size of the Pygmy warriors, which is alike in all.

174. No punishment, &c. ] Well, but, says Calvinus, though you observe that I am not to be surprised at what I have met with, because it is so frequent, is such a matter to be entirely unnoticed, and such an offender not to be punished?

- A perjured head.] A perjured person. - Capitis, per synec.

stands here for the whole man.

So Hor. Lib. i. Ode xxiv. 1, 2.

Tam chari capitis.

. Sitall there be no profilment of 175. "Wicked fraud?"] In taking my money to keep for me, and

then denying that he ever had it.

— "Suppose," &c.] Juvenal answers—Suppose the man who has injured you hurried instantly away to prison, and loaded with

fetters heavier than ordinary—graviore catena.

176. Be kill'd, &c.] Be put to death by all the tortures we could invent (and the most bitter anger could desire no more) what then?

177. That loss.] i. e. Which you complain of.

Remains.] Is still the same.

178. The deposit, &c.] The money which you deposited in his

hands would not be the safer—i. e. at all the more secure.

179. "The least blood, &c.] True, replies Calvinus, but I should enjoy my revenge—the least drop of blood from his mangled body would give me fuch comfort as to be enviable; for revenge affords a pleasure sweeter than life itself.

181. Truly this, &c.] Truly, fays Juvenal, ignorant and foolish people think so.—q. d. This is the sentiment of one who is void of

all knowledge of true philosophy—indocti.
—— Whose breasts, &c.] Præcordia signifies, literally, the parts about the heart, which is supposed to be the feat of the passions and affections; here it may stand for the passions themselves, which, fays the poet, are let on fire, sometimes for no cause at all, some-

times from the most trivial causes, in filly people.

183. However small, &c.] Any trifling thing is sufficient to put them into a passion—but it is not so with the wise.

184. Chrysiphus will not fay, &c.] A famous Stoic philoso-

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" And of wicked fraud?" "Suppose this man dragg'd "away with an amang the man and 175

" A weightier chain immediately, and to be kill'd " (what would anger have more?)

"At our will: yet that loss remains, nor will ever

"The deposit be fafe toyou:" "but from his maim'd New Lagot actorico . & furdo verber o

" The least blood will give an enviable consolation.

"But revenge is a good more pleafant than life " itfelf." The minimum [may fee 1810] Truly this is of the unlearned, whose breasts you

Burning fometimes from none, or from flight causes: However small the occasion may be, it is sufficient

not begit sid at bled and be polition for anger. Chrysippus will not say the same, nor the mild dif-Of Thales, and the old man neighbour to fweet

Hymettus, sasam ered son all Who would not, amidst cruel chains, give part of The received hemlock to his accuser. Happy wisdom,

pher, scholar to Zeno, who taught the government of the passions to be a chief good.

185. Thales. A Milefian, one of the feven wife men of He held that injuries were to be contemned, and was not himself easily provoked to anger.

- The old man. Socrates.

--- Neighbour to sweet Hymettus. ] Hymettus, a mountain in Attica, famous for excellent honey, hence called dulcis Hymettus. See Hor. Lib. ii. Ode vi. l. 14, 15. This mountain was not far from Athens, where Socrates lived, and where he was put to

186. Who would not, &c.] It was a maxim of Socrates, that he who did an injury was more to be pitied than he who fuffered it. He was accused of contemning the gods of Athens, and, for this, was condemned to die, by drinking the juice of hemlock; which he did with circumstances of calmness and fortitude, as well as of forgiveness of his accusers, that brought tears from all that were present with him in the prison during the sad scene.

An old scholastic had observed on this passage, as indeed some others have done, that one of his accusers, Melitus, was cast into prison with him, and asking Socrates to give him some of the poison

that he might drink it, Socrates refused it.

187. Received hemlock.] Which he had received from the

Paulatim vitia, atque errores exuit omnes,
Prima docens rectum Sapientia: quippe minuti
Semper et infirmi est animi exiguique voluptas

190
Ultio. Continuò sic collige, quod vindictà
Nemo magis gaudet, quam sœmina. Cur tamen hos tu
Evasisse putes, quos diri conscia facti
Mens habet attonitos, & surdo verbere cædit,
Occultum quatiente animo tortore slagellum?

195
Pœna autem vehemens, ac multo sævior illis,
Quas & Cæditius gravis invenit aut Rhadamanthus,
Nocte dieque suum gestare in pectore testem.

Spartano cuidam respondit Pythia vates,

executioner, and then held in his hand.—For an account of his death, see Univ. Ant. Hist. vol. vi. p. 497, note Z, translated from Plato.

187. Happy wisdom.] The poet here means the teachings of the moral philosophers, some of which held, that, even in torments,

a wife man was happy.

is first reaching what is right, &c.] To know what is right is first necessary, in order to do it—this, therefore, is the foundation of moral philosophy, in order to strip the mind of error, and the life of vicious actions.

Vitæ philosophia dux, virtutis indagatrix, expultrixque vitiorum.

Cic. Tufc. v. 2.

" Philosophy is the guide of life, the fearcher-out of virtue, the

" expeller of vice."

191, Thus conclude, ] i. e. Conclude, without any farther realoning, that the above observation, viz. that revenge is the pleasure of weak minds, is true, because it is so often found to be so in the weaker sex.

Persius uses the verb colligo in the sense of conclude, or infer-

mendose colligis, you conclude talfely. Sat. v. 1. 85.

193. To have escaped, &c.] Though no outward punishment should await these evil-doers, and you may suppose them to have escaped quite free, yet their very souls, conscious of dreadful crimes, are all astonishment – their guilty conscience finiting them with silent, but severe, reproof.

195. Their conscience ] i. e. Their conscience the executioner,

shaking its secret scourge with terror over them.

A metaphor, taken from the whipping criminals, whose terrors are excited at seeing the executioner's scourge listed up and shaken over them. SAT.

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By degrees puts off most vices, and all errors,
First teaching what is right; for revenge
Is always the pleasure of a minute, weak, and little 190
Mind. Immediately thus conclude, because in re-

Nobody rejoices more than a woman. But why should
Think these to have escaped, whose mind, conscious
of a dire

[dumb stripe,
Fact, keeps them astonished, and smites with a

Their conscience the tormentor shaking a secret whip?

But it is a vehement punishment, and much more cruel, than those [manthus, Which either severe Cæditius invented, or Rhada-Nicht and day to come their severe chair.

Night and day to carry their own witness in their breast.

The Pythian prophetes answer'd a certain Spartan,

Public whipping was a common punishment among the Romans for the lower fort of people. See Hor. Epod. iv. 1. 11.

196. Vehement punishment, &c.] The poet here means that the torments of a wounded conscience are less tolerable than those of bodily punishment.—Comp. Prov. xviii. 14.

197. Severe Caditius.] A very cruel judge in the days of Vi-

tellius; or, according to some, in the days of Nero.

Rhadamanthus. ] One of the judges of hell. See Sat. I.

198. Their own witness, &c.] Continually bearing about with

them the testimony of an evil conscience.

199. Pythian prophetess.] The priestess of Appollo (called Pythius, from his slaying the serpent Python) by whom Apollo gave

answers at his oracle of Delphos.

The story alluded to is told by Herodotus, of one Glaucus, a Spartan, with whom a Milesian, in considence of his honesty, had left a sum of money in trust. Glaucus afterwards denied having received the money, when it was demanded by the sons of the Milesian, and sent them away without it: yet he was not quite satisfied in himself, and went to the oracle, to know whether he should persist in denying it, or not. He was answered, that if he forswore the money, he might escape for a time; but for his vile intention, he and all his family should be destroyed. Upon this, Glaucus sent for the Milesians, and paid the whole

Haud impunitum quondam fore, quòd dubitaret 200
Depositum retinere, & fraudem jure tueri
Jurando: Quærebat enim quæ numinis esset
Mens; & an hoc illi facinus suaderet Aposlo.
Reddidit ergo metu, non moribus; & tamen omnem
Vocem adyti dignam templo, veramque probavit, 205
Extinctus tota pariter cum prole domoque,
Et quamvis longa deductis gente propinquis.
Has patitur pænas peccandi sola voluntas.
Nam scelus intra se tacitum qui cogitat ullum,
Facti erimen habet: cedò, si conata peregit?

Perpetua anxietas: nec mensæ tempore cessat;
Faucibus ut morbo siccis, interque molares
Dissicili crescente cibo. Sed vina misellus

fum. But what the oracle foretold came to pass, for he and all his kindred were afterwards extirpated.

200. Time to come: Though he might escape for the present,

yet, at a future time, he should not go without punishment.

--- Because he doubted, &c.] Could fuffer himself even to entertain a doubt in such a case as this.

201. A deposit. ] Of money committed to his trust.

By swearing.] By perjury—jure jurando. Tmesis.
202. He asked, &c.] In hopes that he might get such an answer

as would quiet his mind, and determine him to keep the money.

203. Would advise, &c.] Would persuade him to the fact-

i. e. to retain the deposit, &c.

204. From fear, not, &c.] More from a principle of fear of the consequences of keeping it, than an honest desire of doing right.

205. The voice of the shrine.] Adytum signifies the most secret and sacred place of the temple, from whence the oracles were sup-

posed to be delivered.

— Worthy the temple, &c.] It was reckoned highly for the reputation of the temple, when the things there foretold came to pass: on account of which, these oracles were usually delivered in equivocal terms, so that they might be supposed to tell truth, on whichever side the event turned out.

whichever fide the event turned out.

207. Deduced from a long race. I Longa gente, from a long train of ancestors—all that were related to him, however distantly,

it he for wore the money he might cleane for a

were cut off.

on this, Glocus fent for the Mitchans, and pake the whole

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That in time to come he should not be unpunished. because he doubted ing. 201 To retain a deposit, and defend the fraud by swear-For he asked what was the mind of the Deity, And whether Apollo would advise this deed to him. He therefore restored it from fear, not from morals, and yet all ple, and true, 205 The voice of the shrine, he proved worthy the tem-Being extinguished together with all his offspring, and family,

And with his relations, tho' deduced from a long These punishments does the single will of offending fuffer.

For he who within himself devises any secret wicked-[" plish'd his attempts?" 210 Hath the guilt of the fact .- " Tell me, if he accom-"Perpetual anxiety: nor does it cease at the time of

[" grinders " the table, "With jaws dry as by difease, and between his "The difficult food increasing. But the wretch spits

" out

208. These punishments, &c. ] Thus was the mere intention of

doing ill most justly punished.

210. Hath the guilt, &c.] Is as really guilty as if he had accomplished it. In this, and in many other passages, one would almost think Juvenal was acquainted with something above hea-

enilm. Comp. Prov. xxiv. 8, 9; and Matt. v. 28.

"Tell me;" &c.] Alquestion asked by Calvinus, on hearng what Juvenal had faid above.—Tell me, fays Calvinus, if what you fay be true, that the very defign to do evil makes a peron guilty of what he defigned to do, what would be the case of his actually accomplishing what he intended, as my false friend has done?

211. " Perpetual anxiety." ] Juvenal answers the question, by etting forth, in very striking colours, the anguish of a wounded onicience.—First, he would be under continual anxiety.

-The time of the table. Even at his meals—his convivial

ours.

212. With jaws dry, &c.] His mouth hot and parched, like ne in a fever.

213. Difficult food increasing.] This circumstance is very na-

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tural—the uneafiness of this wretch's mind occasions the symptoms of a sever; one of which is a dryness of the mouth and throat, owing to the want of a due secretion of the saliva, by the glands appropriated for that purpose. The great use of this secretion, which we call saliva, or spittle, is, in masticating and diluting the food, and making the first digestion thereof; also to lubricate the throat and cesophagus, or gullet, in order to facilitate deglutition, which, by these means, in healthy persons, is attended with ease and pleasure.

But the direct contrary is the case, where the mouth and throat are quite dry, as in severs—the food is chewed with difficulty and disgust, and cannot be swallowed without uneasiness and loathing, and may well be called difficilis cibus in both these respects. Wanting also the saliva to moisten it, and make it into a fort of paste for deglutition, it breaks into pieces between the teeth, and taking up more room than when in one mass, it fills the mouth as if it had increased in quantity, and is attended with a nausea, or loathing, which still increases the uneasiness of the sensation.

being out of taste, and therefore spits it out as something nauseous.

214. Albanian.] This was reckoned the finest and best wine in all Italy, especially when old. See Hor. Lib. iv. Ode xil. 1, 2.

this before him, he could not relish it.

The thickest wrinkle, &c.] His forehead would control into wrinkles without end, as if they were occasioned by his being offered sour Falernian wine.

Densissima is here used, as in Sat. i. 120, to denote a vast number; as we say a thick crowd, where vast numbers of people as collected together.

Defined food in recong ? This decondence is very no-

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"His wine: the precious old age of old Albanian Will displease: if you shew him better, the thickess est wrinkle [Falernian. 216] Is gathered on his forehead, as drawn by four In the night, if haply care hath indulged a short sleep, [quiet,

And his limbs tumbled over the whole bed now are Immediately the temple, and the altars of the vio-

lated Deity,

And (what urges his mind with especial pains) 220
Thee he sees in his sleep: thy sacred image, and bigger [him to confess.'
Than human, disturbs him fearful, and compels
"There they are who tremble and turn pale at all lightnings

Falernian wine was in high repute among the Romans when it was of the best sort; but there was a kind of coarse sour wine, which came from Falernus, a mountain of Campania, which, when drank, would occasion sickness and vomitting.

one side of the bed to the other, through the uneasiness of his mind. See Sat. iii. 280, and note, and AINSW. Verso, No. 2.

219. The temple—the altars, &c.] He is haunted with dreadful dreams, and feems to fee the temple in which, and the altar upon which, he perjured himself, and thus profaned and violated the majesty of the Deity.

220. What urges his mind, &c.] But that which occasions him more misery than all the rest (see Ainsw. Sudor, and Sat. 1. 167.) is, that he fancies he beholds the man whom he has injured, appearing (as aggrandized by his sears) greater than a human form. The antients had much superstition on the subject of apparitions, and had always held them sacred; and (as sear magnifies its objects) they always were supposed to appear greater than life. Hence Juvenal says, sacra & major imago. Comp. Virg. En. ii. 1, 772—3.

222. Compels bim to confess.] i. e. The villainy which he has been guilty of—a confession of this is wrung from him by the tertors which he undergoes; he can no longer keep the secret within his breast

223. All lightnings, &c.] The poet proceeds in his description of the misesable state of the wicked, and here represents them is filled with horror by thunder and lightning, and dreading the onsequences.

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Cùm tonat exanimes primo quoque murmure cœli: Non quasi fortuitus, nec ventorum rabie, sed 225 Iratus cadat in terras, & vindicet ignis. Illa nihil nocuit, curâ graviore timetur Proxima tempestas; velut hoc dilata sereno. Prætereà lateris vigili cum febre dolorem Si cœpêre pati, missum ad sua corpora morbuma 30 Infesto credunt à numine: saxa Deorum Hæc, & tela putant; pecudem spondere sacello

224. First murmur, &c. ] They are almost dead with fear,

on hearing the first rumbling in the sky.

225. Not as if, &c.] They do not look upon it as happening fortuitously, by mere chance or accident, without any direction or intervention of the gods, like the Epicureans. See Hor. Sat v. Lib. i, l. 101-3.

Rage of winds. Or from the violence of the winds, occasioning a collision of the clouds, and so producing the lightning, as the philosophers thought, who treated of the physical causes of

lightning, as Pliny and Seneca.

226. Fire may fall, &c.] The wretch thinks that the flashes which he fees and dreads, will not confine their fury to the skies, but, armed with divine vengeance, may fall upon the earth, and destroy the guilty.

227. " That did no harm."] i. e. The last tempest did no milchief; it is now over and harmles: - "So far is well," thinks the

unhappy wretch.

- " The next tempest," &c. Though they escape the first storm, yet they dread the next still more, imagining that they have only had a respite from punishment, and therefore the next will certainly destroy them.

228. As if deferr'd, &c. ] As if delayed by one fair day, on

purpose, afterwards, to fall the heavier.

This passage of Juvenal reminds one of that wonderfully fine speech, on a similar subject, which our great and inimitable poet, Shakspeare, has put into the mouth of King Lear, when turned out by his cruel and ungrateful daughters, and, on a desolate and barren heath, is in the midst of a storm of thunder and lightning.

" Let the great gods " That keep this dreadful pother o'er our heads,

" Find out their enemies now .- Tremble thou wretch

"That hast within thee undivulged crimes

morror by throater and against a such deceding the

"Unwhipt of justice: hide thee, thou bloody hand;

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"When it thunders, also lifeless at the first murmur of the heavens: 224

Not as if aecidental, nor by rage of winds, but Fire may fall on the earth enraged, and may avenge."

"That did no harm"—"the next tempest is fear'd With heavier concern, as if deferr'd by this fair weather.

Moreover a pain of the side with a watchful sever If they have begun to suffer, they believe the disease sent [these things 231]. To their bodies by some hostile deity, they think The stones and darts of the gods: to engage a bleating sheep

"Thou perjured, and thou similar man of virtue
"That art incestuous. Caitiff to pieces shake
"That, under covert, and convenient seeming,

" Hast practis'd on man's life ! Close-pent-up-guilts,

"Rive your concealing continents, and cry
"These dreadful summoners grace!"——

LEAR, Actiii. Sc. ii

pleurify, or pleuretic fever, a painful and dangerous distemper.

\_\_\_\_ A watchful fever.] i. e. A fever which will not let thems

1sep, or take their rest.
230. Begun to suffer, &c.] On the fi

230. Begun to suffer, &c.] On the first attack of such a diforder, they believe themselves doomed to suffer the wrath of an offended Deity, of which their illness seems to them an earnest.

232. Stones and darts.] These were weapons of war among the antients; when they attacked a place, they threw, from engines for that purpose, huge stones to batter down the wall, and darts to annoy the besieged.

Here the poet uses the words in a metaphorical sense, to denote the apprehension of the sick criminal, who thinks himself, as it were, besieged by an offended Deity, who employs the pleurify and

fever, as his artillery, to destroy the guilty wretch-

232. To engage a bleating sheep, &c.] Or lamb—pecus may signify either.—It was usual for persons in danger, or in sickness, to engage by vow some offering to the gods, on their deliverance, or recovery; but the guilty wretches here mentioned, are supposed to be in a state of utter despair, so that they dare not so much as hope

Balantem, & Laribus cristam promittere galli ... Non audent. Quid enim sperare nocentibus ægris Concessum? vel quæ non dignior hossia vità? 235 Mobilis & varia est ferme natura malorum. Cum scelus admittunt, superest constantia : quid fas, Atque nefas, tandem incipiunt sentire, peractis Criminibus. Tamen ad mores natura recurrit Damnatos, fixa & mutari nescia. Nam quis 240 Peccandi finem posuit sibi? quando recepit Ejectum semel attrità de fronte ruborem? Quisnam hominum est, quem tu contentum videris Flagitio? dabit in laqueum vestigia noster [uno

for recovery, and therefore have no courage to address any vows to the gods.

233. Comb of a cock, &c.] So far from promiting a cock to Æsculapius, they have not the courage to vow even a cock's comb, That are incolluous. as a facrifice to their household gods.

234. Allowed the guilty, &c. ] Such guilty wretches can be allowed no hope whatever—their own consciences tell them as much.

235. Is not more worthy, &c. ] in e. Does not deserve to live ". Thefe dread al fummoners grace more than they.

236. Fickle and changeable.] i. e. Wavering and uncertain, at first; before they commit crimes, they are irresolute and doubting whether they shall or not, and often change their mind, which is in a fluctuating flate. A feer which all more with any

237. Remains constancy.] When they have once engaged in gen to fuller, Go.]"

evil actions, they become resolute.

- What is right, &c.] After the crime is perpetrated, they begin to reflect on what they have done—they are forcibly stricken with the difference between right and wrong, infomuch that they feel, for a while, a remorfe of confcience; but notwithstanding omes for that paragola, have floors to this the wolf awol

239. Nature recurs, &c.] Their evil nature will return to corrupt principles, and filence all remorfe; fixed and unchangeable in this respect, it may be said-Naturam expellas surca tamen us-

que recurret. Hor. Lib. i. Epift. x. l. 24.

241. Hath laid down to himfelf, &c.] What wicked man ever contented himself with one crime, or could say to his propensity to wickedness, "hitherto shalt thou come, and no farther," when every crime he commits hardens him the more, and plunges him full deeper? and the contract brad and sent services and a viewood be in a larg of under deliver, to that the colore not to much as hope

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They dare not; for what is allowed the guilty fick
To hope for? or what victim is not more worthylof
life?

The nature of wicked men is, for the most part,

When they commit wickedness, there remains constancy: what is right [their crimes And what wrong, at length they begin to perceive Being finish'd: but nature recurs to its damned

Morals, fix'd, and not knowing to be changed. For who [when recover'd 241

Hath laid down to himfelf an end of finning? Modesty once cast off from his worn forehead?

Who is there of men, whom you have feen content with one [feet into Base action? our perfidious wretch will get his

241. When recover'd, &c.] No man ever yet recovered a fense of shame who had once lost it.

242. Worn forehead, &c.] Attritus signifies rubbed or worn away, as marbles or metals in polishing, where an hard and polished surface remains; so a wicked man, by frequent and continual crimes, grows hardened against all impressions of shame, of which the forehead is often represented as the seat. See Jer. iii 3. latter part.

243. Who is there, &c.] Who ever contented himself with fin-

ning but once, and stopped at the first fact?

244. Our perfidious wretch, &c.] Noster perfidus, says Juvenal, meaning the villain who had cheated Calvinus, and then perjured himself. As if the poet had said—Don't be so uneasy, Calvinus, at the loss of your money, or so anxious about revenging your-felf upon the wretch who has injured you; have a little patience, he won't stop here, he'll go on from bad to worse, till you will find him sufficiently punished, and yourself amply avenged.

find him fufficiently punished, and yourself amply avenged.

244—5. Into a snare.] He'll do something or other which will send him to gaol, and load him with setters. Or—he will walk into a snare (comp. Job. xviii. 8—10.) and be intangled in his

own devices,

Perfidus, & nigri patietur carceris uncum, 245
Aut maris Ægæi rupem, scopulosque frequentes
Exulibus magnis. Pæna gaudebis amarâ
Nominis invisi: tandemque fatebere lætus
Nec surdum, nec Tiresiam quenquam esse Deorum.

245. Suffer the hook, &c.] The uncus was a drag, or hook, by which the bodies of malefactors were dragged about the streets after execution. See Sat. x. l. 66.

But, by this line, it should seem as if some instrument of this fort was made use of, either for torture, or closer confinement in the

dungeon.

246. Rock of the Egean Sea.] Or, if he should escape the gallows, that he will be banished to some rocky, barren island, in the Egean Sea, where he will lead a miserable life. Perhaps the island Seriphus is here meant.

Or the rocks frequent, &c.] The rocky islands of the Cyclades to which numbers were banished, and frequently, either by the tyranny of the emperor, or through their own crimes, persons

of high rank.

ready to health's endings.

247. You will rejoice, &c.] You, Calvinus, will at last triumph over the villain that has wronged you, when you see the bitter sufferings, which await him, fall upon him.

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A fnare, and will fuffer the hook of a dark prison Or a rock of the Ægean Sea, and the rocks frequent To great exiles. You will rejoice in the bitter puhishment. With the bound of that no one of Of his hated name, and, at length, glad will confess The gods, is either deaf, or a Tirefias."

248. His hated name.] Which will not be mentioned, but with the utmost detestation and abhorrence,

- At length-confess. ] However, in time past you may have doubted of it, you will in the end joyfully own-

248-9. That no one of the gods, &c. ] Whose province it is to punish crimes, is either deaf, so as not to hear such perjury, or blind, so as not to see every circumstance of such a transaction, and to punish it accordingly. Comp. l. 112-19.

249. Tirefias."] A blind foothfayer of Thebes, fabled to be stricken blind by Juno, for his decision in a dispute between her and her husband, in favour of the latter, who in requital gave him the gift of prophecy.

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## hithment. T H B M U D R A [ flist no one of Of his hated name, and, at length, glad will confels

to reat exiles. You will rejoice in the bitter par-

This Satire is levelled at the bad examples which Parents set their Children, and shews the serious confequences of such examples, in helping to contaminate the morals of the rising generation, as we are apt by nature, rather to receive ill impressions than good, and are, besides, more pliant in our younger

PLURIMA sunt, Fuscine, & famâ digna sinistrâ,
Et nitidis maculam hæsuram sigentia rebus,
Quæ monstrant ipsi pueris traduntque parentes.
Si damnosa senem juvat alea, ludit & hæres
Bullatus, parvoque eadem movet arma fritillo:
Nec de se meliùs cuiquam sperare propinquo

Line 1. Fuscinus.] A friend of Juvenal's, to whom this Satire is addressed.

- Worthy of unfavourable report.] Which deserve to be ill

spoken of, to be esteemed scandalous.

The word, finistra, here, is metaphorical, taken from the Roman superstition, with regard to any thing of the ominous kind, which appeared on the left hand; they reckoned it unlucky and unfavourable. See Sat. x. 1.129, where the word is applied, as here, in a metaphorical sense.

2. Fixing a flain, &cc.] A metaphor, taken from the idea of elean and neat garments being spoiled, or spotted, with fifth thrown upon them, the marks of which are not easily got out. So these things of evil report fix a spot, or stain, on the most splendid character, rank, or fortune—all which, probably, the poet meant by nitidis rebus.

3. Which parents, &c.] The things worthy of evil report, which are afterwards particularized, are matters which parents exhibit to their children by example, and deliver to them by precept. Comp. I. 9.

4. If the destructive die pleases, &c.] If the father be fond of

playing at dice.

## SATIRE XIV.

## Lauring and R. G. W. M. E. N. T.

than in our riper years. From hence he descends to a Satire on Avarice, which he esteems to be of worse example than any other of the vices which he mentions before; and concludes with limiting our desires within reasonable bounds.

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THERE are many things, Fuscinus, worthy of unfavourable report, [things, And fixing a stain which will stick upon splendid Which parents themselves shew, and deliver to their children. [wearing the bulla If the destructive die pleases the old man, the heir Will play too, and moves the same weapons in his little dice-box.

Nor does the youth allow any relation to hope better of him,

4. Wearing the bulla, &c.] His fon, when a mere child, will imitate his example.—For the bulla, see Sat. xiii. l. 33, note.

of warlike arms and armour; and, by met. all manner of tools and implements, for all arts, mysteries, occupations, and diversions. Arnsw. The word is peculiarly proper to express dice, and other implements of gaming, wherewith the gamesters attack each other, each with an intent to ruin and destroy the opponent.—See Sat. i. 92, note.

— Little dice-box.] Master, being too young to play with a large dice-box, not being able to shake and manage it, has a small one made for him, that he may begin the science as early as possible.— See Ainsw. Fricillus.

6. Nor does the youth allow, &c.] The poet, having mentioned the bringing up children to be gamesters, here proceeds to those

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Concedet juvenis, qui, radere tubera terræ,
Boletum condire, & eodem jure natantes
Mergere ficedulas didicit, nebulone parente,
Et canâ monstrante gulâ. Cûm septimus annus 10
Transierit puero, nondum omni dente renato,
Barbatos licet admoveas mille inde magistros,
Hine totidem, cupie t lauto cœnare paratu
Semper, & à magnâ non degenerare culinâ. [æquos
Mitem animum, & mores, modicis erroribus

who are early initiated into the science of gluttony. Such give very little room to their family to hope that they will turn our

little better than the former.

7. To peel the fungules of the earth.] Tuber (from tumeo, to swell or puss up) signifies what we call a puss, which grows in the ground like a mushroom—a toad-stool. But I apprehend that any of the sungous productions of the earth may be signified by tuber; and, in this place, we are to understand, perhaps, trusses, or some stood of the kind, which were reckoned delicious.

- To peel. ] Or scrape off the coat or skin, with which they

are covered.

8. A mushroom. The boletus was reckoned the best fort of mushroom. Comp. Sat. v. l. 147. See Ainsw. Condio.

9. Beccaficos.] Ficedulas—little birds which feed on figs, now called beccaficos, or fig-peckers; they are to this day esteemed a great dainty.

It was reckoned a piece of high luxury to have these birds dreffed, and served up to table in the same sauce, or pickle, with sun-

gules of various kinds.

A prodigal parent.] Nebulo signifies an unthrist, a vain prodigal; and is most probably used here in this sens. See Ainsw. Nebulo 2.

— A grey throat, &c.] Gula is, literally, the throat or gullet; but, by met. may fignify a glutton, who thinks of nothing but his guilet. So γαν, the belly is used to denote a glutton; and the apost. a quotation from the Cretan poet, Tim. i. 12. γαςτερες αργαι, instead of slow bellies, which is nonsense, should be rendered lazy gluttons, which is the undoubted sense of the phrase.

Can' gula, here, then, may be rendered an hoary glutton—i. e. he old epicure, his father, fetting the example, and shewing him he art of luxurious cookery.

Who has learnt to peel the funguses of the earth, To season a mushroom, and, swimming in the same sauce.

To immerfe Beccaficos, a prodigal parent, [year 10 And a grey throat shewing him. When the seventh Has passed over the boy, all his teeth not as yet re-

Tho' you should place a thousand bearded masters. Here as many, he would desire always to sup with a Sumptuous preparation, and not to degenerate from

a great kitchen. [to fmall errors, Does Rutillus teach a meek mind manners, kind

of age, a time when the second set of teeth, after shedding the first, is not completed, and a time of life the most slexible and docile.

12. Tho' you should place, &c.] Though a thousand of the gravest and most learned tutors were placed on each side of him, so as to pour their instructions into both his ears at the same time, yet they would avail nothing at all towards reclaiming him.—q. d. The boy having gotten such an early taste for gluttony, will never get rid of it, by any pains which can be taken with him for that purpose.

The philosophers and learned teachers wore beards, and were therefore called Barbati. They thought it suited best with the gra-

vity of their appearance.

Pers. Sat. iv. 1. 1, calls Socrates—barbatum magistrum. See Hor. Lib. ii. Sat. iii. 1. 35.

13. He would defire, &c.] He would never get rid of his inclina-

tion to gluttony.

13—14. With a sumptuous preparation.] With a number of the most delicious provisions, dressed most luxuriously, and served up in the most sumptuous manner.

14. Not to degenerate, &c.] Either in principle or practice, from

the profuse luxury of his father's ample kitchen.

So true is that of Hor. Epist. Lib. i. Epist. ii. 1. 68—9.

Quo semel imbuta est recens, servabit odorem
Testa diu.

15. Rutilus.] The name of some master, who was of a very cruel disposition towards his servants.

fing fmall faults. Making allowance for, and excu-

Præcipit, atque animas servorum, & corpora nostrâ Materia constare putat, paribusque elementis? An sævire docet Rutilus? qui gaudet acerbo Plagarum strepitu, & nullam. Sirena slagellis Comparat, Antiphates trepidi laris, ac Polyphemus, Tum felix, quoties aliquis tortore vocato

21 Uritur ardenti duo propter lintea ferro?

Quid suadet juveni lætus stridore catenæ,

Quem mirè afficiunt inscripta ergastula, carcer

Rusticus? Expectas, ut non sit adultera Largæ 25

Filia, quæ nunquam maternos dicere mœchos

Tam citò, nec tanto poterit contexere cursu,

of flaves confift of the same materials, and that their souls are made up of the same elements as ours, who are their masters? Does he suppose them to be of the same slesh and blood, and to have reasonable souls as well as himself? Sat. vi. 221.

of meekness, gentleness, and forbearance, does he not teach his children to be favage and cruel, by the treatment which he gives his

flaves: >

18—19. In the bitter found of stripes.] He takes a pleasure in hearing the found of those bitter stripes, with which he punishes his slaves.

19. Compares no Siren, &c.] The fong of a Siren would not, in his opinion, be so delightful to his ears, as the crack of the

whips on his flaves backs.

20. The Antiphates and Polyphemus, &c.] Antiphates was a king of a favage people near Formiæ, in Italy, who were eaters of man's flesh.

Polyphemus the Cyclops lived on the fame diet. See Virg.

Æn. iii. 720, & seq.

Rutilus is here likened to these two monsters of cruelty, inasmuch as that he was the terror of his whole family, which is the sense of laris in this place.

21. Then happy.] It was a matter of joy to him.

—— As often as any one.[ i. e. Of his flaves.

22. Is burnt, &c.] Burnt with an hot iron on his flesh, for some petty thest, as of two towels or napkins. These the Romans wiped with after bathing.

23. What can he advife, &c.] What can a man, who is himself

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And the fouls of flaves, and their bodies, does he think

To confift of our matter, and of equal elements?—
Or does he teach to be cruel, who delights in the
bitter

Sound of stripes, and compares no Siren to whips, The Antiphates and Polyphemus of his trembling houshold—

Then happy, as often as any one, the tormentor being called,

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Is burnt with an hot iron on account of two napkins? What can he who is glad at the noise of a chain advise to a youth,

Whom branded flaves, a rustic prison, wonderfully Delight?—Do you expect that the daughter of Larga should not be

An adultress, who never could say over her mother's gallants,

[much speed,
So quickly, nor could join them together with so

fo barbarous, as to be affected with the highest plcasure at hearing the rattling of fetters, when put on the legs or bodies of his slaves—what can such a father persuade his son to, whom he has taught so ill by his example?

34. Branded flaves—a ruftic prison.] Ergastulum—lit. signifies a workhouse, a house of correction, where they confined and punished their slaves; and made them work. Sometimes it means a slave.—Inscriptus -a -um, signifies marked, branded; inscripta ergastula, branded slaves—comp. 1. 22, note.—q. d. Whom the fight of slaves branded with hot irons, kept in a workhouse in the country, where they are in fetters (1. 23.) and which is therefore to be looked on as a country-gaol, affects with wonderful delight. We may suppose the ergastula something like our Bridewells.

25. Larga.] Some famous lady of that day—here put for all fuch characters.

- Should not be, &c.] When she has the constant bad example of her mother before her eyes. Comp. Sat. 239, 244.

26. Who never, &c.] Who could never repeat the names of all her mother's gallants, though the uttered them as fast as possibly the could, without often taking breath before the got to the end of the list, so great was the number. Comp. Sat. x. 223—4.

Ut non ter decies respiret? conscia matri
Virgo suit: ceras nunc hâc dictante pusillas
Implet, & ad mœchum dat eisdem ferre cinædis. 30
Sic natura jubet: Velocius & citius nos
Corrumpunt vitiorum exempla domestica, magnis
Cum subeunt animos authoribus. Unus & alter
Forsitan hæc spernant juvenes, quibus arte benigna,
Et meliore luto sinxit præcordia Titan.

35
Sed reliquos sugienda patrum vestigia ducunt;
Et monstrata diu veteris trahit orbita culpæ.
Abstineas igitur damnandis: hujus enim vel
Una potens ratio est, ne crimina nostra sequantur

28. Privy, &c.] She was a witness of all her mother's lewd proceedings, and was privy to them; which is the meaning of confcia in this place. See Sat. iii. 1. 49.

29. Now.] i. e. Now she is grown something bigger, she does

as her mother did.

She dictating.] The mother instructing, and dictating what

the shall fay.

Little tablets.] Cera fignifies wax—but as they wrote on thin wooden tablets fmeared over with wax, ceras, per. met. means the tablets or letters themselves. See Sat. i. l. 63.

Some understand by ceras pusillas, small tablets, as best adapted to the size of her hand, and more proper for her age, than large ones. As the boy (1. 5.) had a little dice-box to teach him gaming, so this girl begins with a little tablet, in order to initiate her into the science of intrigue. But, perhaps, by pusillas ceras the poet means what the French would call petits billet-doux.

30. She fills. ] i. e. Fills with writing.

The fame pumps, &c.] Cinædus is a word of a detestable meaning; but here cinædis seems to denote pimps, or people who go between the parties in an intrigue.

The daughter employs the same messengers that her mother did,

to carry her little love-letters.

31. So nature commands, &c.] Thus nature orders it, and therefore it naturally happens, that examples of vice, fet by those of our own family, corrupt the soonest.

32. When they possess minds, &c.] When they infinuate them felves into the mind, under the influence of those who have a right to exercise authority over us. See Ainsw. Auctor, No 6.

33. One or two.] Unus & alter—here and there one, as we fay, may be found as exceptions, and who may reject, with due cor

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As that she must not take breath thirty times?

Was the virgin: now, she dictating, little tablets She fills, and gives them to the same pimps to carry to the gallant. Idomestic 31

So nature commands; more fwiftly and speedily do

Examples of vices corrupt us, when they possess

minds

Fone or two

From those that have great influence. Perhaps Young men may despise these things, for whom, by a benign art, [breasts. 35]

And with better clay, Titan has formed their But the footsteps of their fathers which are to be avoided, lead the rest, [them.

And the path of old wickedness, long shewn, draws Abstain therefore, from things which are to be condemned: for of this at least [begotten by us There is one pow'rful reason, lest those who are

tempt, their parents vices, but then they must be differently formed from the generality.

34. By a benign art, &c.] Prometheus, one of the Titans, was feigned, by the poets, to have formed men of clay and put life into them, by fire stolen from heaven.

The poet here fays, that if one or two young men are found, who reject their father's bad example, it must be owing to the peculiar favour of Prometheus, who, by a kind of exertion of his art, formed their bodies, and particularly the part about the heart (præcordia) of better materials than those which he employed in the formation of others.

36. Footsleps, &c.] As for the common run of young men, they are led, by the bad examples of their fathers, to tread in their fathers steps which ought to be avoided.

37. Path of old wickedness, &c.] And the beaten track of wickedness, constantly before their eyes, draws them into the same crimes.

38. Abstain therefore, &c.] Refrain therefore from ill actions—at least we should do this, if not for our own sakes, yet for the sake of our children, that they may not be led to follow our vicious examples, and to commit the same crimes they have seen in us.

Ann

Ex nobis geniti: quoniam dociles imitandis Turpibus & pravis omnes fumus; & Catilinam Quocunque in populo videas, quocunque sub axe: Sed nec Brutus erit, Bruti nec avunculus ufquam. Nil dictu fædum, yifuque hæc limina tangat, Intra quæ puer est. Procul hinc, procul inde puella Lenonum, & cantus pernoctantis parafiti. Maxima debetur puero reverentia. Si quid Turpe paras, ne tu pueri contempseris annos: Sed peccaturo obfistat tibi filius infans. Nam si quid dignum Censoris fecerit irâ, (Quandoquidem similem tibi se non corpore tantum, Nec vultu dederit, morum quoque filius) & cum

40. In imitating, &c.] Such is the condition of human nature, that we are all more prone to evil than to good, and, for this reafon, we are taught to imitate the vices of others.

41. A Catiline, &c. ] See Sat. viii. 231. Vicious characters

are eafily to be met with, go where you may.

43. Brutus.] M. Brutus, one of the most virtuous of the Romans, and the great affertor of public liberty.

of Servilia, the mother of Brutus, a man of severe virtue.

So prone is human nature to evil, fo inclined to follow bad example, that a virtuous character, like Brutus or Cato, is hardly to be found any where, while profligate and debauched characters, like Catiline, abound all the world over—this would not be fo much the case, if parents were more careful about the examples which they fet their children.

44. Filthy. Indecent, obscere.

Should touch, &c.] Should approach those doors, where there are children, left they should be corrupted. Therefore-

45. Far from bence, &c.] Hence far away, begone; a form of speech made use of at religious solemnities, in order to hinder the approach of the profane. So Horace, Lib. iii. Ode 1. l. 1, when he calls himself musarum sacerdos, says, Odi profanum vulgus & arceo.

Virg. Æn. vi. 258-9, makes the Sibyl fay-- Procul O procul este profani Totoque abfiltite luco.

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Should follow our crimes; for in imitating base and wicked

Things we are all docile, and a Catiline

You may fee among every people, in every clime:

But neither will Brutus, nor uncle of Brutus, be any where. [these thresholds,

Nothing filthy, to be faid, or feen, should touch Within which is a boy. Far from hence, from thence the girls

Of bawds, and the fongs of the nightly parasite: The greatest reverence is due to a boy. If any base

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You go about, do not despise the years of a boy, But let your infant son hinder you about to sin.

For if he shall do any thing worthy the anger of the censor

(Since he, like to you not in body only, nor in countenance, when

Will shew himself, the son also of your morals) and

45-6. Girls of bawds.] The common profitutes, who are

kept by common panders, or pimps, for lewd purposes.

46. The nightly parasite.] Pernoctans signifies tarrying, or sitting up all night.—The Parasites, who frequently attended at the tables of great men, used to divert them with lewd and obscene songs, and for this purpose would sit up all night long.

46. Greatest reverence, &c.] People should keep the strictest guard over their words and actions, in the presence of boys; they cannot be under too much awe, nor shew too great a reverence for

decency, when in their presence.

47—8. Tou go about, &c.] If you intend, or purpose, or set about, to do what is wrong, don't say, "There's nobody here but my young son, I don't mind him, and he is too young to mind me:"—rather say, "My little boy is here, I will not hurt his mind by making him a witness of what I purposed to do, therefore I will not do it before him."

50. Of the censor.] The censor of good manners, or morum judex, was an officer of considerable power in Rome, before whom offenders against the peace and good manners were carried and cen-

q. d. Now, if, in after times, your fon should be taken before the censor, for some crime cognizable and punishable by him.

52. Shew himself, &c.] (For he will exhibit a likeness to his

Omnia deteriùs tua per vestigia peccet,
Corripies nimirùm, & castigabis acerbo
Clamore, ac post hæc tabulas mutare parabis.
Unde tibi frontem, libertatemque parentis,
Cùm facias pejora senex? vacuumque cerebro
Jampridem caput hoc ventosa cucurbita quærat?

Hospite venturo, cessabit nemo tuorum: Verre pavimentum, nitidas ostende columnas, Arida cum tota descendat aranea tela: Hic læve argentum, vasa aspera tergeat alter: Vox domini fremit instantis, virgamque tenentis.

father, not in person, or face only, but in his moral behaviour and conduct; herefore, if you set him a bad example, you must not wonder that he follows it, and appears his tather's own son in mind as well as in body.)

53. Offend the worse, &c.] And it is most probable, that sollowing your steps has made him do worse than he otherwise would.

54. You will, Sc.] You will call him to a fevere account. Nimiùm here is to be understood like our English—forsooth.

And skoftise, &c.] You will be very loud and bitter in your reproaches of his bad conduct, and even have thoughts of disin-

heriting him, by changing your last will.

56. Whence, &c.] With what confidence can you assume the countenance and authority of a father, so as freely to use the liberty of parental reproof? We may suppose sumas to be understood in this line.

57. When, &c.] When you, at an advanced age, do worse

than the youth with whom you are fo angry.

—— This head, &c.] When that brainless head of your's may, for some time, have wanted the cupping-glass to set it right—i. e. when you have for a long time been acting as if you were mad.

58. Ventofe cupping-glass. Cucurbita fignifies a gourd, which, when divided in half, the scooped hollow, might, perhaps, among the antients, be used as a cupping instrument. In after times they made their cupping instruments of brass, or horn (as now they are made of glass) and applied them to the head to relieve pains there, but particularly to mad people. The epithet of ventosa, which signifies windy, full of wind, alludes to the nature of their operation, which is performed by rarifying the air which is within them, by the application of sire, on which the blood is forced from the scarified skin into the cupping-glass, by the pressure of the outward air; so that the air may be called the chief agent in this operation.—The operation of cupping on the head in phrensies is very antient.

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He may offend the worse, by all your sootsteps, You will, forsooth, chide, and chastise with harsh Clamour, and after these, will prepare to change your will.

Whence assume you the front, and liberty of a parent, [and this head, When, an old man, you can do worse things, Void of brain long since the ventose supplier class.

Void of brain, long fince, the ventofe cupping-glass may feek? [be idle.

A guest being to come, none of your people will "Sweep the pavement, shew the columns clean, 60 Let the dry spider descend with all her web:

Let one wipe the fmooth filver, another the rough vessels:"

[rod, blusters.]

The voice of the master, earnest, and holding a

59. Aguest, &c.] When you expect a friend to make you a visit, you set all hands to work, in order to prepare your house for his reception.

60. Sweep the pavement, &c.] "Sweep (fay you to your ferwants) the floors clean—wipe the dust from all the pillars."

The Roman floors were either laid with stone, or made of a fort of mortar, or stucco, composed of shells reduced to powder, and mixed in a due consistency with water; this, when dry, was very hard and smooth. Hence, Britannicus observes, pavimentum was called ostraceum, or testaceum.—These shoors are common in Italy to this day.

The Romans were very fond of pillars in their buildings, particularly in their rooms of state and entertainment. See Sat. vii. 182—3. The architraves, and other ornamental parts of pillars, are very apt to gather dust.

61. Dry spider, &c.] The spiders, which have been there so long as to be dead and dried up, sweep them, and all their cobwebs, down.

62. Smooth filver.] The unwrought plate which is polished and smooth.

The rough vessels.] The wrought plate, which is rough and uneven, by reason of the imbossed figures upon it, which stand out of its surface. See Sat. i. 76.—So Æn. ix. 263.

Bina dabo argento perfecta atque aspera signis

63. Holding a rod.] To keep them all to their work, on pain of being scourged.

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Ergo miser trepidas, ne stercore sæda canino
Atria displiceant oculis venientis amici?

Ne perfusa luto sit porticus: & tamen uno
Semodio scobis hæc emundet servulus unus:
Illud non agitas, ut sanctam filius omni
Aspiciat sine labe domum, vitioque carentem?
Gratum est, quòd patriæ civem populoque dedisti, 70
Si facis, ut patriæ sit idoneus, utilis agris,
Utilis & bellorum, & pacis rebus agendis: [hunc tu
Plurimum enim intererit, quibus artibus, & quibus
Moribus instituas. Serpente ciconia pullos
Nutrit, & inventà per devia rura lacertà;

75

63. Bhisters. ] He is very loud and earnest in his directions to

get things in order.

64. Therefore, &c.] Canst thou, wretch that thou art, be so solicitous to prevent all displeasure to thy guest, by his seeing what may be offensive about thine house, either within or without, and, for this purpose, art thou so over-anxious and earnest, when a very little trouble might suffice for this, and, at the same time, take no pains to prevent any moral silth or turpitude from being seen in your house by your own sen? This is the substance of the poet's rangument.

65. Thy courts.] Atrium fignifies a court yard, a court before can house, a hall, a place where they used to dine. A waw. All these may be meant, in this place, by the plur. atria; for, to all these places their favourite dogs might have access, land, of course,

might daub them.

door (ad portam) of the house; or a place where they used to walk, and so liable to be dirty.

- Servant boy. ] Servulus (dim. of fervus) a fervant lad.

or dust, that cometh of fawing, filing, or boring. Probably the Romans sprinkled over the floors of their porticos with saw dust, as we do our kitchens and lower parts of the house with sand, to give them a clean appearance, and to hinder the dirt of people's shoes from sticking to the floor. See Holyday, note 3, on this Satire, who observes, that Heliogabalus was said to strew his porticus, or gallery, with the dust of gold and silver.

68. Manage it, &c.] viz. To keep your house facted to virtue and good example, and free from all vicious practices, that your for

may not be corrupted by feeing them.

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irtue ir for Therefore, wretch, dost thou tremble, lest, foul with canine dung, [friend? 65

Thy courts should displease the eyes of a coming

Left the porch should be overspread with mud? and yet one servant boy,

With one half bushel of faw-dust, can cleanse these: Dost thou not manage it, that thy son should see

Thine house, facred without all spot, and having no vice?

Lyour country and people, 70

It is acceptable, that you have given a citizen to lf you make him, that he may be meet for his country, useful in the fields,

Useful in managing affairs both of war and peace: For it will be of the greatest consequence, in what

arts, and with what morals [nourishes You may train him up. With a serpent a stork Her young, and with a lizard found in the devious fields:

flelds: 75

70. Acceptable, &c.] i. e. To the public, that, by begetting a fon, you have added to the country a subject, and to Rome a citizen.

71. If you make him, &c.] If you so educate and form him, that he may be an useful member of society.

- In the fields. ] Well skilled in agriculture.

72. In managing affairs, &c.] Capable of transacting the business of a soldier, or that of a lawyer or senator The opposition of belli & pacis, like arma & togæ, in cedant arma togæ, seems to carry this meaning.

So Holyd. - the helmet or the gown.

The old Romans were careful so to breed up their sons, that afterwards they might be useful to their country in peace or war, or ploughing the ground. J. DRYDEN, junior.

73. In what arts, &c.] So as to make him useful to the pub-

only as to his private behaviour, but as to his demeanour in any public office which he may be called to.

74. A flork nourishes, &c.] i. e. Feeds her young ones with

pakes and lizards.

75. Devious fields.] Devius (ex de and via—quasi a recta via motum) signifies out of the way, or road.

Illi eadem sumptis quærunt animalia pennis.
Vultur jumento & canibus, crucibusque relictis,
Ad fætus properat, partemque cadaveris affert.
Hinc est ergo cibus magni quoque vulturis, & se
Pascentis, proprià cùm jam facit arbore nidos. & Sed leporem, aut capream, famulæ Jovis, & generosæ In saltu venantur aves: hinc præda cubili
Ponitur: inde autem, cùm se matura levârit
Progenies stimulante same, sestinat ad illam,
Quam primum rupto prædam gustaverat ovo. 85

Ædificator erat Centronius, & modò curvo Littore Cajetæ, fummâ nunc Tiburis arce, Nunc Prænestinis in montibus, alta parabat Culmina villarum, Græcis, longèque petitis 89 Marmoribus, vincens Fortunæ atque Herculis ædem;

Devia rura may be understood of the remote parts of the country,

where ferpents and lizards are usually found.

76. Take their wings.] i. e. The young storks, when able to fly and provide for themselves, will seek the same animals for food, with which they were fed by the old ones in the nest.

77. With cattle, &c. ] The vulture feeds her young-jumento-

with the flesh of dead cattle, and of dead dogs.

—— Relics from croffes.] i. e. Feeds on the remains of the bodies of malefactors that were left exposed on croffes, or gibbets, and brings part of the carcase to her nest—1. 78.

79. Hence, &c.] From thus being supplied with such fort of food by the old one, the young vulture, when she is grown up to

be a great bird, feeds upon the same.

80. When now, &c. ] She feels herself and her young in the fame manner, whenever she has a nest of her own, in some tree which she appropriates for building in.

81. Handmaids of Jove, Eagles. See Hor. Lib. iv. Ode iv. I, & feq. where the eagle is called ministrum fulminis alitem, because supposed to carry Jove's thunder. See Francis, note there.

81—2. Noble birds, &c.] Not only eagles, but the falcons of various kinds, hunt hares and kids, and having caught them, carry them to their nests to feed their young with.

83. Thence, &c.] i. e. From being fed with such fort of food

when young.

The mature progeny.] The young ones, when grown up, and full fledged.

They, when they take their wings, feek the fame Trelics from croffes, animals. The vulture with cattle, and with dogs, and with Hastens to her young, and brings part of a dead body. Hence is the food also of a great vulture, and of one feeding Herfelf, when now she makes nests in her own tree. But the hare or the kid, the handmaids of Jove, and the noble Birds, hunt in the forest, hence prey is put In their nest: but, thence, the mature progeny, when It has raifed itself, hunger stimulating, hastens to that Prey, which it had first tasted the egg being broken. Centronius was a builder, and now on the crooked Shore of Caieta, now on the highest summit of Tibur, Now in the Prænestine mountains, was preparing the high Tops of villas, with Grecian, and with marble Afar off, exceeding the temple of Fortune and of Hercules: 90

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84. Raifed itself, &c.] Upon its wings, and takes its slight,

— Hunger stimulating.] When sharpened by hunger.

84—5. Hastens to that prey.] To the same sort of food.

85. Which it had first tasted, &c. Which it had been used to from the time it was first hatched—rupto ovo, from the broken egg—from its very egg-shell, as we say.

86. Centronius.] A famous extravagant architect, who, with his fon (who took after him) built away all his estate, and had so many palaces at last, that he was too poor to live in any of them.

87. Caieta. A sea-port in Campania, not far from Baiæ, built in memory of Caieta, nurse to Æneas. See Æn. vii. 1, 1—4. The shore was here remarkably sinuous and crooked.

- Summit of Tibur.] See Sat. iii. 192, note.

88. Pranestine mountains. On the mountains near Præneste, a city of Italy, about twenty miles from Rome.

— Was preparing.] Planning and building, thus preparing them for habitation.

88-9. The high tops, &c.] Magnificent and lofty country-houses.

89. With Grecian, &c.] Finished in the most superb taste with Grecian and other kinds of foreign marble.

60. Temple of Fortune.] There was one at Rome built of

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Ut spado vincebat Capitolia nostra Posides.

Dum sic ergo habitat Centronius, imminuit rem,
Fregit opes, nec parva tamen mensura relictæ

Partis erat: totam hanc turbavit silius amens,
Dum meliore novas attollit marmore villas,

Quidam fortiti metuentem Sabbata patrem, Nil præter nubes, & cæli numen adorant; Nec diftare putant humanâ carne fuillam, Quâ pater abstinuit; mox & præputia ponunt:

the finest marble by Nero-but here is meant that at Pras-

90. Of Hercules.] At Tibur, where there was a very great li-

brary.

91. Eunuch Posides, &c.] A freedman and favourite of Claudius Cæsar, who was possessed of immense riches; he built on the shore at Baiæ some baths which were very magnisseent, and called,

after him, Posidianæ.

——Our capitols.] Of which there were feveral, besides that at Rome, as at Capua, Pompeia, and other places. But the poet means particularly the capitol at Rome, which, after having been burnt, was rebuilt and beautisted most magnificently by Dominian.

92. While thus, &c.] While he thus builds and inhabits such expensive and magnificent houses, he outruns his income.

93. Nor yet, St. ] Nevertheless, though he lessened his for-

tune, yet there was no small part of it left.

94. His mad son, &c.] His son, who, from the example of his father, had contracted a sort of madness for expensive building, confounded the remaining part of his father's fortune, when it came to him, after his father's death.

95. Raifed up new villas, &c.] Endeavouring to excel his father, and to build at a fill greater expence, with more costly

materials.

This instance of Centronius and his son is here given as a proof of the poet's argument, that children will follow the vices and follies of parents, and perhaps even exceed them (comp. l. 53); therefore parents should be very careful of the example which they set their children.

96. Some chauce, &c.J Sortiti—i. e. it falls to the lot of some.

——Fears the Sabbaths.] Not only reverences the seventhday, but the other Jewish feasts, which were called Sabbaths. The poet having shewn, that children follow the example of As the ennuch Posides out-did our capitols,
While thus, therefore, Centronius dwells, he diminished his estate,

[the remaining He impaired his wealth, nor yet was the measure of Part small: his mad son confounded all this,
While he reifed up neveralles with better merble at

While he raised up new villas with better marble. 95
Some chance to have a father who fears the Sabbaths, [Deity of heaven:
They adore nothing beside the clouds, and the
Nor do they think swine's slesh to be different from
human, [lay aside their foreskins,
From which the father abstain'd; and soon they

their parents in vice and folly, here shews, that in religious matters also children are led by their parents example.

97. Befide the clouds.] Because the Jews did not worship images, but looked toward heaven when they prayed, they were charged with worshipping the clouds, the heathen having no notion but of worshipping some visible object.

The Deity of heaven.] Juvenal, though he was wife enough to laugh at his own country gods, yet had not any notion of the ONE TRUE GOD, which makes him ridicule the Jewish worthip.

However, I doebt much, whether, by numen cœli, in this place, we are not to suppose Juvenal as representing the Jews to worship the material heaven, "the blue æthereal sky," (as Mr. Addison phrases it in his translation of the 19th psalm) imagining that they made a deity of it, as he supposed they did of the clouds—this I think the rather, as it stands here joined with nubes, and was like a visible object. See Tacitus, Hist. v. initio.

As for the God of Heaven, he was to Juvenal, as to the Athenians, and therefore the poet could not mean him by numen coeli.—" After "the wisdom of God, the world by wisdom knew not God." I Cor. i. 21.

98. Swine's flesh different from human.] They think it as abominable to eat the one as the other. Here he ignorantly ridicules their observance of that law, Lev. xi. 7, &c.

99. The father, &c.] He treats it as a matter of mere tradition, as if the son only did it because his father did it before him.

99. Soon they lay afide, &c.] Here he ridicules the rite of circumcision, which was performed on the eighth day after their birth ecording to Gen. xvii. 10, & seq.

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Romanas autem foliti contemnere leges,
Judaicum edifcunt, & fervant, ac metuunt jus,
Tradidit arcano quodcunque volumine Mofes:
Non monstrare vias, eadem nisi facra colenti;
Quæsitum ad fontem solos deducere verpos.
Sed pater in causâ, cui septima quæque suit lux105
Ignava, & partem vitæ non attigit ullam.

Sponte tamen juvenes imitantur cætera: folam Inviti quoque avaritiam exercere jubentur.

Fallit enim vitium specie virtutis, & umbra,

practice to hold the laws of Rome, relative to the worship of the gods in particular, in the highest contempt. See Exod. xxiii. 24. 101. They learn.] From their childhood. Ediscunt—learn by heart.

- And keep. ] Observe.

-- And fear.] And reverence

Moses, &c.—From this passage it appears, that Moses was known and acknowledged by the heathens, to be the lawgiver of the Jews.

—— Secret volume.] By this is meant the Pentateuch (fo called from rever, five, and rever, a booker volume) or five books of Moses. A copy of this was kept, as it is to this day, in every synagogue, locked up in a press or chest, (arcâ,) and never exposed to sight, unless when brought out to be read at the time of worship in the synagogue, and then (as now) it was returned to its place, and again locked up. This is probably alluded to by Juvenal's epithet of arcano, from arca—as Romanus, from Roma. See Ainsw. A reanus a -um.—Volumine, from volvo, to roll, denotes that the book of the law was rolled, not folded, up. See Sat. x. 126, note.

103. Not to show the ways, &c.] They were forbidden certain connections with the heathen—but when the poet represents them so monstrously uncharitable, as not to show a stranger the way to a place which he was enquiring after, unless he were a Jew, he may be supposed to speak from prejudice and misinformation. So in the next line—

Jew, were ever so thirsty, and asked the way to some spring to quench his thirst, they would sooner let him poush than direct him to

concepton, which was to air

to the solution of the solution of

But used to despise the Roman laws,

They learn, and keep, and fear the Jewish law, Whatfoever Mofes hath delivered in the fecret vo-

lume: fame rites.

Not to flew the ways, unless to one observing the To lead the circumcifed only to a fought—for fountain; day was 105

But the father is in fault, to whom every feventh Idle, and he did not meddle with any part of life.

Young men, nevertheless, imitate the rest of their own accord; only Ttheir wills:

Avarice they are commanded to exercise against For vice deceives under the appearance and shadow of virtue.

But no fuch thing was taught by Moses. See Exod. xxii; 21; and ch. xxiii. 9.

Verpos, like Horace's apella, is a word of contempt.

105. The father, &c.] Who, as the poet would be understood,

let them the example.

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- Every seventh day, &c. Throughout the year this was observed as a day of rest, the other sabbaths at their stated times. The poet ignorantly imputes this merely to an idle practice, which was handed down from father to fon, not knowing the defign and importance of the divine command.

106. Meddle, &c. ] i. e. He refrained from business, even such as related to the necessaries of common life. The Jews carried this to a superstitious heighth—they even condemned works of necesfity and charity, if done on the Sabbath. See John vii. 23. They also declared self-defence to be unlawful on the Sabbath-day.

Ant. Univ. Hift. vol. x. p. 272.

107. Young men, &c.] The poet now begins on the subject of avarice, in order to shew how this also is communicated from father to fon: but here he makes a distinction. As to other vices, says he, youth want no force to be put upon them to incline them to imitation; whereas, this of avarice, being rather against their natural bent towards prodigalily, requires some pains to be taken, in order to instil it into their minds.

—— The reft.] The other vices which have been mentioned. 108. Commanded, &c. ] They have much pains taken with them to force them, as it were, into it, against their natural inclinations.

109. Vice deceives, &c.] They are deceived at first, by being

Cùm sit triste habitu, vultuque & veste severum.

Nec dubiè tanquam frugi laudatur avarus,

Tanquam parcus homo, & rerum tutela suarum

Certa magis, quam si fortunas servet easdem

Hesperidum serpens, aut Ponticus: adde quod hunc,

Quo loquor, egregium populus putat, atque veren-Artificem: quippe his crefcunt patrimonia fabris. Sed crefcunt quocunque modo, majoraque fiunt Incude assidua, semperque ardente camino.

taught to look opon that as virtuous, from its appearance, which in truth, in its real nature and design, is vicious. Nothing is more common than for vice to be concealed under the garb of virtue, as in the instance which the poet is about to mention. In this sense it may be said—Decipimur specie testi. Hor. De Art. 1. 25.

110. Sad in habit, &c.] The poet, in this line, in which he is describing vice, wearing the garb, and putting on the semblance. of wisdom and virtue, has probably in his eye the hypocrites, whom he so severely lashes at the beginning of the Second Satire.

Habitu, here, means outward carriage, demeanour, manner. Sad

-trifte-grave, pensive, demurc.

—— Severe in countenance, &c.] A feverity of countenance, and a negligence in drels, were supposed characteristic of wisdom and virtue, and were therefore in high esteem among the philosophers, and those who would be thought wifer and better than others. Hence, in order to deceive, these were assumed by vicious people. See Mat. vi. 16.

that he is other than his appearance bespeaks him, viz. a frugal man, and careful of his affairs, which is certainly a laudable character.

Sie timidus se cautum vocat, sordidus parcum. SEN.

113. More certain, &c.] At the same time he is acting from no better principle, than that of the most fordid avarice, and takes care to hoard up and secure his money bags in such a manner, as that they are safer than if guarded by the dragon which watched the garden of the Hesperides, the daughters of Atlas, from whence, notwithstanding, Hercules stole the golden apples; or by the dragon, which guarded the golden sector at Colchos, in Pontus, from whence, notwithstanding, it was stelen by safon.

here spoken of, that he is in high estimation with the generality of

people, who always judge of a man by what he is worth.

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When it is sad in habit, and severe in countenance and dress.

Nor is the mifer doubtfully praifed as frugal,

As a thrifty man, and a safeguard of his own affairs, More certain, than, if those same fortunes, the ser-

pent [Add, that Of the Hesperides or of Pontus, should keep. This man, of whom I speak, the people think an excellent and venerable 115

Artist, for to these workmen patrimonies increase:
But they increase by whatsoever means, and become
greater sing.

By the assiduous anvil, and the forge always burn-

At bona pars hominum, decepta cupidine falsa, Nil satis est, inquit, quia tanti quantum habeas, sis.

Hor. Lib. i. Sat. i. l. 6:-2.

" Some felf-deceived, who think their lust of gold

" Is but a love of fame, this maxim hold—
No fortune's large enough, fince others rate

"Our worth proportion'd to a large estate." FRANCIS.

been the fabricator of his own fortune to so large an amount, an excellent workman in his way, and to be highly reverenced.

rife. To these workmen, &c. ] Fabris, here, is metaphorical, and is applied to these sabricators of wealth for themselves, because those who coined or made money for the public were called fabri, or monetæ fabricatores. Faber usually denotes a smith—i. e. a workman in iron and other hard materials, a forger, a hammerer so these misers, who were continually at work to increase their wealth, might be said to forge and hammer out a fortune for themselves, and in this sense might be called fabri. To such as these, says the poet, riches increase.

117. By what soever mean. They are not very scrupulous or nice, as to the means of increasing their store, whether by right or

ris. By the assiduous anvil and the forge; &cc.] The poet still continues his metaphor. As smiths, by continual beating their iron on the anvil, and having the forge always heated, sabricate and complete a great deal of work; so these misers are always forging and sassing something or other to increase their wealth. Their

Et pater ergo animi felices credit avaros,
Qui miratur opes, qui nulla exempla beati
Pauperis esse putat; juvenes hortatur, ut illam
Ire viam pergant, & eidem incumbere sectæ.
Sunt quædam vitiorum elementa: his protinus illos
Imbuit, & cogit minimas ediscere sordes.
Mox acquirendi docet insatiabile votum:

125
Servorum ventres modio castigat iniquo,
Ipse quoque esuriens: neque enim omnia sustinet
unquam

incessant toil and labour may be compared to working at the anvil, and the burning desire of their minds to the lighted forge. Camino, here, is to be understood of the forge or furnace in which the iron is heated.

119. The father therefore, &c.] Seeing these men abound in wealth, and not recollecting what pains it cost them, both of body and mind to acquire it, thinking the rich are the only happy people, and that a poor man must be miserable—

121. Exhorts his young men.] His fons that are growing up.
122. To go that way.] To tread in the steps of those money-

getting people.

Apply earnessly, &c.] Incumbo signifies to apply with earnessness and diligence to any thing. The father here recommends it to his sons, to apply themselves diligently to the practices of these people, whom the poet humourously stiles a sect—as if they were a sect of philosophers to whom the word properly belongs. Those who joined in following the doctrines of Plato, were said to be of the Platonic sect—so secta comes from sequer, to follow.

The father does not all at once bid his fons to be covetous, but infinuate into their minds by little and little, fordid principles. This he does as foon as he is capable of receiving them, which I take to be the meaning of protinus here.—Imbuo fignifies to feafon meat, or the like; fo, by metaph. to feafon the mind—alfo to fur-

nish, or store.

124. Compels them to learn, &c.] From his example, little pal-

try acts of meannefs and avarice-minimas fordes.

125. By-and-by.] As they grow up he opens his grand plan to them; and as they have been taught to be mean and stingy in leffer matters, he now instructs them how to thrive by applying the same principles to the science of getting money by low and illiberal means.

Infatiable wish.] A desire that can never be satisfied—

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And the father therefore believes the covetous happy of mind, no examples 120 Who admires wealth, who thinks that there are Of an happy poor man; he exhorts his young men. that they Tthe same sect. May perfift to go that way, and apply earnestly to There are certain elements of vices; with these he immediately feafons Itinginess. Them, and compels them to learn the most trifling By-and-by he teaches an infatiable wish of acquirjust measure, 126 He chaftifes the bellies of the fervants with an un-He also hung'ring: for neither does he ever bear

fuch is the inordinate love of money. Amor habendi. VIRG.

Æn. viii. l. 327.

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126. He chastifes, &c.] The poet in this, and in some of the following lines, particularizes certain instances of those minimæ fordes, which he had hinted at, l. 124, and which the father is supposed to set an example of to his sons, in order to season and prepare their minds for greater acts of fordidness and avarice.

First, Juvenal takes notice of the way in which the father treats his fervants. He pinches their bellies, by withholding from them their due allowance of food, by giving them short measure, which is implied by iniquo modio. The Romans measured out the food which they gave their flaves; this was fo much a month, and therefore called demensum, from mensis, or rather perhaps from demetior-whence part. demenfus -a -um.

We find this word in Ter. Phorm. Act 1, Sc. i. l. 9. where Davus is representing Geta, as having faved something out of his

allowance, as a present for the bride of his master's son.

Quod ille unciatim vix de demenso suo, Suuam defraudans genium, comparsit miser.

Geta had faved some of his corn, of which the slaves had so many measures of corn every month, and turned it into money. Modium wrs a measure of about a peck and an half. AINSW.

127. He also bung'ring.] Half starving himself at the same time.

- Neither does he, &c. ] He does not fuffer, or permit, all the pieces of bread, which are so stale as to be blue with mouldiness, and musty with being hoarded up, to be eaten at once, but makes them serve again and again.

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Mucida cœrulei panis consumere frusta,
Hesternum solitus medio servare minutal
Septembri; nec non disserre in tempora cœnæ 130
Alterius, conchen æstivi cum parte lacerti
Signatam, vel dimidio, putrique siluro,
Filaque sectivi numerata includere porri:
Invitatus ad hæc aliquis de ponte negaret.
Sed quò divitias hæc per tormenta coactas ? 135
Cùm suror haud dubius, cùm sit manifesta phrenesis,
Ut locuples moriaris, egenti vivere sato?

meat, and other things chopped together—from minuo, to dimi-

nish, or make a thing less.

— Of yesterday.] Which had been dressed the day before, and now ferved up again, This he will still keep, though in the month of September, a time of year, when, from the autumnal damps, victuals soon grow putrid. The blasts of the south-wind at that time, were particularly infalubrious.

130. Also to defer, &c.] Who accustoms himself to keep for a

fecond meal.

131. The bean. Conchis. - See Sat iii, 293, note.

Sealed up. Put into some vessel, the cover or mouth of which was sealed up close with the master's seal, to prevent the servant's getting at it. Or perhaps into some cupboard, the door of

which had the mafter's feal upon it.

131—2. Part of a fummer-fish.] Lacerti æstivi.—What sish the lacertus was, I do hot any where sind with certainty. Ainsworth calls it a kind of cheap sish usually salted. This, mentioned here, is called a summer sish; I suppose, because caught in the summer-time; and for this reason, no doubt, not very likely to keep long sweet.

133. To shut up.] Includere—i. e. to include in the same sealed vessel. The infinitive includere, like the servare, l. 129, and the

bon differre, l. 130, is governed by the folitus, l. 129.

— Number'd threads, &c.] Sectivi porfi.—In Sat. iii 293—4, Juvenal calls it sectile porrum. See there.—There were two different species of the leek; one fort was called sectum, sectile, and sectivum—the other capitatum; the former of which was reskoned the worst. See Plin. Lib. xix. c. vi.

From the bottom of a leek there are fibres which hang down

To confume all the musty pieces of blue bread,
Who is used to keep the hash of yesterday in the midst of [supper, 130]
September; also to defer, to the time of another. The bean, sealed up with part of a summer Fish, or with half a stinking shad,
And to shut up the number'd threads of a sective leek.
Any one invited from a bridge to these, would refuse.

[ments, 135]
But for what end are riches gather'd by these torSince it is an undoubted madness, since it is a mani-

That you may die rich, to live with a needy fate?

wards, when the leek is taken out of the ground, which the poet here calls fila, or threads, which they refemble. He here humour-outly reprefents a person so fordidly avaricious, as to count the threads, or fibres, at the bottom of a leek, that if one of these should be missing he might find it out.

The epithets, sectivum and sectile, are given to that fort of leek, from its being usual to cut or shred it into small pieces when mixed.

with victuals of any kind. See Ainsw. Sectivus.

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134. Invited from the bridge.] See Sat. iv. 126. The bridges about Rome were the usual places where beggars took their stand, in order to beg of the passengers.

The poet, to finish his description of the miser's hoard of victuals, here tells us, that if this wretch were to invite a common beggar to such provisions as he kept for himself and family, the beggar would refuse to come.

here, as habes, or possides, or the like—otherwise the accusative case is without a verb to govern it. We may then read the line—

To what purpose do you posses riches, gathered together by these torments—i. e. with so much punishment and uneasiness to self? See Sat. x. l. 12, 13.

130. Undoubted madnefs. &c.] So Hor. Sat. iii. Lib. ii. 1. 82.

Danda est hellebori multo pars maxima avaris,

Nescio an Anticyram ratio illis destinet omnem.

Mifers make whole Anticyra their own;

Its hellebore referved from them alone. FRANCIS

For Anticyra, see above, Juv. Sat. xiii. l. 97, note.

137. A needy fate, &c.] i. e. To share the fate of the poor; to live as if destined to poverty and want, for the sake of being

Intereà pleno cùm turget facculus ore,

Crescit amor nummi, quantum ipsa pecunia crescit;

Et minus hanc optat, qui non habet. Ergo paratur

Altera villa tibi, cum rus non sufficit unum, 141

Et proferre libet fines; majorque videtur,

Et melior vicina seges: mercaris & hanc, &

Arbusta, & densa montem qui canet oliva:

Quorum si pretio, dominus non vincitur ullo, 145

Nocte boves macri, lassoque famelica collo

Armenta ad virides hujus mittentur aristas;

Nec priùs inde domum, quam tota novalia sevos

In ventres abeant, ut credas falcibus actum.

Dicere vix possis, quam multi talia plorent, 150

rich when you die, a time when your riches can avail you nothing,

be they ever fo great.

138. When the bag swells, &c.] And all this, for which you are tormenting yourself at this rate, you find no satisfaction or contentment in; for when your bags are filled up to the very mouth, still you want more. The getting money, and the love of money, increase together: the more you have, the more you want.

Crescit indulgens sibi dirus hydrops, &c. See Hor. Lib. ii. Ode ii. and Lib. iii. Ode xvi. 1. 17, 18.

Crescentem sequitur cura pecuniam

Majorumque fames.

140. He wishes for it less, &c.] A poor man looks no farther than a supply of his present wants; he never thinks of any more.

—— Therefore.] Because thou art insatiable in thy desires.

—— Is prepared, &c.] Not content with one country-house, another is purchased, and gotten ready, prepared for thy reception, as one will not suffice.

142. It likes you to extend, &c. ] You think the present limits of your estate too confined, and therefore you want to enlarge them.

143. Neighbour's corn.] Arista is properly the beard of corn, and, by synec, the whole ear; and so the corn itself, as growing. You take it into your head that your neighbour's corn looks better than yours, therefore you determine to purchase, and to possess yourself of his estate.

144. Groves of trees.] Arbustum signifies a copse or grove of

trees, pleafant for its shade,

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In the mean time, when the bag fwells with a full mouth, increases; The love of money increases, as much as money itself And he wishes for it less, who has it not. Therefore is prepared Another villa for you, when one country feat is not fufficient; And it likes you to extendyour borders; and greater And better your neighbour's corn: you buy also this, and with the thick olive: Groves of trees, and the mountain which is white With any price of which if the owner be not prevailed on, By night the lean oxen, and the famished herds, with tired Necks, will be fent to the green corn of this man.

Nor may they depart home from thence, before the [believe it done by fickles. whole crop Is gone into their cruel bellies, fo that you would You can hardly fay, how many may lament fuch things, 150

144. Which is white, &c.] The bloom of the olive is of a white, or light grey colour. Densa here means a vast quantity. See Sat. 1. 120, note.

145. With any price of which, &c.] If you cannot tempt the owner to part with them for any price which you offer for the purchase, then you have recourse to stratagem to make him glad to get rid of them.

146. By night the lean oxen, &c.] In the night-time, when you. are not likely to be discovered, you turn your 'oxen which are halfstarved, and your other herds of grazing beafts, which are kept sharp for the purpose, into your poor neighbour's corn.

146-7. Tired necks.] That have been yoked, and at work all

day, and therefore the more hungry.

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147. To the green corn, &c.] In order to eat it up.

148. Nor may they depart home, &c.] They are not suffered to Rir homeward, till they have eaten up the whole crop, as clean as if it had been reaped.

The whole crop. Tota novalia.—Novale est, faith Pliny. quod alternis annis feritur-" Land fown every other year," and therefore produces the more plentiful crops. Here by metEt quot venales injuria fecerit agros.

Sed qui fermones? quam fædæ buccina famæ?

Quid nocet hoc? inquit: tunicam mihi malo lupini,

Quam si me toto laudet vicinia pago

Exigui ruris paucissima farra secantem.

155

Scilicet & morbis & debilitate carebis,

Et luctum & curam essugies, & tempora vitæ

Longa tibi post hæc fato meliore dabuntur;

Si tantum culti solus possederis agri,

Quantum sub Tatio populus Romanus arabat.

novalia fignifies the crops that grow on fuch land.—See VIRG. Geor. i. l. 71.

151. Injury, &c.] Many have had reason to complain of such treatment, and have been forced to sell their land to avoid being ruined.

152. What speeches?] What does the world say of you, says

the poet, for fuch proceedings?

Trumpet af foul fame—] The poet is interrupted before he has finished, by the eager answer of the person to whom he is supposed to be speaking, and with whom he is expostulating.

153. What does this hurt?] fays the miser-what harm can what

the world fays do? See Hor. Sat. i. 1. 64-7.

- Coat of a lupine. Lupinus signifies a kind of pulse, of a bitter and harsh taste, covered with a coat, husk, or shell. See Virg. G. i. l. 75-6. Isidorus says, that the best definition of lupinus, is, and rus humns, quod vultum gustantis amatitudine contristet. AINSWORTH thinks that lupinus fignifies what we call hops; and this feems likely, as we may gather from the story in Athenaus, Lib. ii. c. xiv. where he relates of Zeno the Stoie, that he was illtempered and harsh, till he had drank a quantity of wine, and then he was pleafant and good-humoured. On Zeno's being asked the reason of this change of temper, he said, that "the same thing happened to him as to lupines; for lupines, fays he, before they are foaked in water are very bitter; but when put into water, and made foft by steeping, and are well soaked, they are mild and pleasant." Hops grow with coats, or laminæ, one over another. But whatever be the exact meaning of lupini, the meaning of this halty anfwer of the mifer's is as follows: "Don't talk to me of what speeches are made about me, or what the trumpet of fame may spread abroad, to the disadvantage of my character. I would not give a pin's head for all they can say against me, if I do but get rich:-but I would not give the hulk of a lupine for the

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infi fak city And how many fields injury has made to be fet to fale.

"But what speeches? how the trumpet of soul "What does this hurt? (says he) I had rather have the coat of a lupine, [should praise me Than if the neighbourhood in the whole village Cutting the very scanty produce of a little farm." 155 I warrant you will want both disease and weakness, And you will escape mourning and care; and a long space of life, [fate; After these things, will be given you with a better If you alone possess'd as much cultivated ground, As, under Tatius, the Roman people ploughed. 160

praise of all the town, if my farm be small, and afford but a poor crop."

q. d. If I am rich, they can't hurt me by their abuse; but if

poor, their praise will do me no good.

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1555. The very scanty produce.] Paucissima farra.—Far denotes all manner of corn. Paucissima need not be taken literally in the superlative sense, but as intensive, and as meaning, a very small, an exceeding scanty crop of corn. See note on densissima lectica, Sat. i. l. 120, n. 2. The comparative and superlative degrees are often used by the Latin writers only in an intensive sense.

as if he faid to the miser—To be sure, Sir, people like you, who are above the praise or dispraise of the world, are doubtless exempted too from the calamities which the rest of the world suffer, such as sickness and infirmities. See Sat. x. 1. 227. You are also out of the reach of affliction and sorrow. See Sat. x. 1. 242—4. Carebis—you will be without—free from.

158. After these things, &c.] Add to all this, that you mult live longer than others, and be attended with uncommon happiness—meliore fato—with a more prosperous and more favourable destiny.

wealthy as to posses, and be the sole owner of as much arable land as the people of Rome oultivated, when the empire was in its infancy, under Romulus, and Tatius the Sabine; who, for the sake of the ladies he brought with him, was received into the city, and consociated with Romulus in the government. However this might be considered as small, to be divided among all

Mox etiam fractis ætate, ac Punica passis
Prælia, vel Pyrrhum immanem, gladiosque Molossos,
Tandem pro multis vix jugera bina dabantur
Vulneribus: merces ea sanguinis atque laboris
Nullis visa unquam meritis minor, aut ingratæ 165
Curta sides patriæ: saturabat glebula talis
Patrem ipsum, turbamque casæ, quâ sæta jacebat
Uxor, & infantes ludebant quatuor, unus
Vernula, tres domini: sed magnis fratribus horum
A scrobe vel sulco redeuntibus, altera cæna
170
Amplior, & grandes sumabant pultibus ollæ.
Nunc modus hic agri nostro non sussici horto.
Inde serè scelerum causæ, nec plura venena

the people, yet, in the hands of one man, it would be a valt estate.

161. Afterwards.] In after times—mox—some while after.

— Broken with age. Worn out with age and the fatigues

of war. Gravis annis miles. Hor. Sat. i. 5.

161—2. Had suffer'd the Punic wars.] Had undergone the toils and dangers of the three wars with the Carthaginians, which almost exhausted the Romans.

162. Cruel Pyrrbus.] The king of Epirus, who vexed the Romans with perpetual wars, but, at last, was defeated and driven out of Italy.

\_\_\_ Molossian swords.] The Molossi were a people of Epirus,

who fought against the Romans in Pyrrhus's army.

163. At length.] i. e. After so many toils and dangers.

—— Hardly two acres.] Jugerum—an acre, fo called from jugum boim, being as much land as a yoke of oxen could plough in a day. Scarcely fo much as two acres were given as a reward

for many wounds in battle.

165. Than no deferts, &c.] And this portion of two acres, given to a foldier, as a reward for the blood which he had shed, and the toils he had undergone in the service of his country, was never found fault with as too little for his deserts, or as an instance of a breach of faith in his country towards him, by rewarding him less than he had reason to expect. Curtus means little, short, curtailed, imperfect, broken. Curta sides may be applied to express 2 man's coming short of his promise.

166. Little glebe.] Such a small piece of arable land.

166-7. Satisfied the father.] The poor foldier, who was the father of a numerous family.

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Afterwards even to those broken with age, and who had fuffer'd the Punic

Wars, or cruel Pyrrhus, and the Molossian fwords, At length hardly two acres were given for many

Wounds. That reward of blood, and of toil,

Than no deferts ever feem'dless, or the faith small 165 Of an ungrateful country. Such a little glebe satissied [where big lay

The father himself, and the rabble of his cottage, The wife, and four infants were playing, one a little Bond-slave, three masters: but for the great brothers of these

From the ditch or furrow returning, another supper More ample, and great pots smoked with pottage.

Now this measure of ground is not sufficient for our garden.

[nor more poisons]

Thence are commonly the causes of villainies,

167. Rabble of his cottage.] Confisting of his wife and many children, some small, and some grown up.

- Big.] i. e. Big, or great with child.

169. Bond-flave—three masters.] One of the four children that were playing together, a little bondslave born of a she slave. The three others were children of the wife, and therefore masters over the little slave, but all playing together, happy and content.

- Great brothers. ] The elder children now big enough to go

out to labour.

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170. Ditch or furrow, &c.] Coming home from their day's

work at digging and ploughing.

171. More ample. Their being grown up, and returning hungry from their labour, required a more copious meal, than the little ones who staid at home.

- Great pots.] Pots proportionably large to the provision

which was to be made.

- Smoked with pottage.] Boiling over the fire. Puls was a kind of pottage made of meal, water, honey, or cheefe and eggs

fodden together. AINSW.

days, was thought a sufficient reward for an old valiant defender of his country, after all his dangers, toils, and wounds, and which provided for, and made him and all his family happy, is not, as times go, thought big enough for a pleasure-garden.

173. Thence, &c.] From covetousness. Comp. l. 175.

Miscuit, aut serro grassatur sæpiùs ullum
Humanæ mentis vitium, quàm sæva cupido
175
Indomiti censûs; nam dives qui sieri vult,
Et citiò vult sieri: sed quæ reverentia legum?
Quis metus, aut pudor est unquam properantis avari?
Vivite contenti casulis & collibus istis,
O pueri, Marsus dicebat & Hernicus olim,
186
Vestinusque senex; panem quæramus aratro,
Qui satis est mensis: laudant hoc numina ruris,
Quorum ope & auxilio, gratæ post munus aristæ,
Contingunt homini veteris fastidia quercûs.
Nil vetitum secisse volet, quem non pudet alto

173. Caufes of villainies, &c.] i. e. From this vile principle arife, as from their fource, all manner of cruel and bad actions. See I Tim. vi. 10. former part.

— More poisons, &c.] Contrived more methods of destroying people, in order to come at their property, either by poison or the fword. See James iv. 1, 2.

175. A cruel defire.] Which thinks no act of cruelty too great, so that its end may be accomplished.

So Virg. Æn. iii. 1. 56-7.

Quid non mortalia pectora cogis

Auri facra fames?

176. Unbounded.] Lit. untamed—i, e. that cannot be kept or restrained within any bounds. A metaphor taken from animals that are wild and untamed, which are ungovernable, and not to be restrained.

--- He who would be rich.] So the apostle, I Tim. vi. 9. δι βυλομενοι πλυτειν.

177. Would be so quickly.] And therefore takes the shortest way to carve for himself, through every obstacle.

—— Reverence of the laws?] The laws which are made to refirmin all acts of murder, and violence, and fraud, are put totally out of the question, he treads them under his feet.

178. Hastening miser?] A covetous man who hastens to be rich, has neither sear nor shame; he dreads not what the laws can do to him, nor what the world will say of him. See Prov.

179. "Live contented," Sc.] The poet here mentions what was the doctrine of antient times, in the days of simplicity and frugality, by introducing the exhortation of some wise and thrifty satter to his children.

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Has any vice of the human mind mixed, or oftener Attacked with the fword, than a cruel defire 175 Of an unbounded income; for he who would be rich, Would be fo quickly too. But what reverence of the laws?

What fear, or shame, is there ever of a hastening "Live contented with those little cottages and hills,"
O youths (said the Marsian and Hernician formerly,

And the old Vestinian) let us seek bread by the plough, [country approve this,

Which is enough for our tables: the deities of the By whose help and assistance, after the gift of acceptable corn,

There happen to man loathings of the old oak.

He will not do any thing forbidden, who is not ashamed 185

180. O youths, &c.] Such was the language formerly of the fathers among the Marsi, the Hernici, and the Vestini, to their children, in order to teach them contentment, frugality, and industry.

Marsian.] The Marsi were a laborious people, about fif-

Hernician.] The Hernici, a people of New Latium.

181. Vestinian.] The Vestini were a people of Latium, bor-

dering on the Sabines.

—— Seek bread by the plough, &c.] Let us provide our own bread by our industry, as much as will suffice for our own support.

182. Deities of the country.] The Romans had their rural gods, as Ceres, Backhus, Flora, &c. which they particularly worshipped, as presiding over their lands, and as at first inventing the various parts of husbackry.

183. By aphose help, &c.] He means particularly Bacchus, who first found out the use of wine, and Ceres who found out corn

and tillage.

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184. Loathings, &c.] Since the invention of agriculture, and the production of corn, men difdain living upon acorns, as at first they did. See Sat. vi. l. 10; and Virg. G. i. l. 5—23. where may be seen an invocation to Bacchus and Ceres, and the other rural deities, as the inventors and patrons of agriculture.

185. Any thing forbidden, Sc. Those who are bred up in poverty and hardship, are unacquainted with the temptations to vice,

to which those who are in high life are liable.

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Per glaciem perone tegi: qui summovet Euros Pellibus inversis: peregrina, ignotaque nobis Ad scelus atque nefas, quodcunque est, purpuraducit. Hæc illi veteres præcepta minoribus: at nunc Post finem autumni media de nocte supinum 290 Clamofus juvenem pater excitat: accipe ceras, Scribe, puer, vigila, causas age, perlege rubras Majorum leges, aut vitem posce libeilo. Sed caput intactum buxo, naresque pilosas Annotet, & grandes miretur Lælius alas.

186. Thro' ice to be cover'd, Se.] Pero-a fort of high shoe, mode of raw leather, worn by country people as a defence against snow and cold. Ainsw.

187. Inverted skins.] The skins of beasts with the wool or hair turned inwards next the body, to defend it from the cold winds,

and to keep the wearer warm.

Thus shod and thus clothed were the hardy rustics of old time; they lived in happy ignorance of vice and luxury, and of all offences to the laws.

Purple, Sc. ] q. d. The Tyrian purple, with which the garments of the rich and great are dyed, is a foreign piece of luxury, and unknown to us. The introduction of this, as well as other articles of foreign luxury, is the forerunner of all manner of vice and wickedness; for when once people call off a simplicity of dress and manners, and run into luxury and expence, they go all lengths to supply their vanity and extravagance. It cannot be faid of any fuch-nil vetitum fecisse volet.

189. These precepts, &c. ] Such were the lessons which those rustic veterans taught their children, and delivered to the younger part of the community, for the benefit of posterity.

- But now.] i. e. As matters are now, fathers teach their

children very different lessons.

190. After the end of Autumn.] When the winter fets in, and the nights are long and cold.

- From the middle of the night.] As foun as midnight is turned.

190-1, The noify father. Bawling to wake his fon, who is lying along on his back (supinum) in his bed fast asleep.

> respectively and the bar you signal alle shill and are onto alode days who

191. The waxen tablets. See note on 1. 30.

192. Wir.] Pen formething that you may get money by. - Watch.] Set up all night at study.

Thro' ice to be cover'd with an high shoe: who keeps off the east wind [to us, With inverted skins. Purple, foreign, and unknown Leads to wickedness and villainy, whatsoever it may be." [but now, These precepts those antients gave to their posterity: After the end of Autumn, from the middle of the night, the noisy 190 Father rouses the supine youth: "Take the waxen

Write, boy, watch, plead causes, read over the red Laws of our foresathers, or ask for a vine by a petition. But your head untouched with box, and your hairy nostrils, [arms. 195]

Lelius may take notice of, and admire your huge

192. Plead causes.] Turn advocate—be called to the bar.

Read over, &c.] Study the law.

192-3. The red laws.] So called, because the titles and beginning of the chapters were written in red letters. Hence the written law was called rubrica. See Pers. Sat. v. l. 90.

193. Ask for a vine, &c.] For a centurion's post in the army

-draw up a petition for this.

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The centurion, or captain over an hundred men, carried, as an enlign of his office, a stick or battoon in his hand, made out of a vine-branch; as our captains do spontoons, and our serjeants halberds. See Sat. viii. 1. 247, note.—If a man were to advise another to petition for an halberd, it would be equivalent to advising him to petition to be made serjeant. So here, the father advising his son to petition for a vine, i. e. a vine-branch, is equivalent to his petitioning to be made a centurion.

194. Untouched with hox.] Your rough and martial appearance, owing to your hair lying loofe, and not being combed. The Romans

made their combs of box-wood.

— Hairy nostrils.] Another mark of hardiness; for effeminate and delicate people plucked off all superfluous hairs.

195. Lelius.] Some great general in the army may notice these

things, as befpeaking you fit for the army.

- Huge arms.] Probably rough with hair. See above,

Dirue Maurorum attegias, castella Brigantûm Ut locupletem aquilam tibi sexagesimus annus Asserat: aut longos castrorum serre labores Si piget, & trepido solvunt tibi cornua ventrem Cum lituis audita, pares, quod vendere possis 200 Pluris dimidio, nec te fastidia mercis Ullius subeant ablegandæ Tiberim ultra:

Nec credas ponendum aliquid discriminis inter Unguenta, & corium: lucri bonus est odor en re Qualibet. Illa tuo sententia semper in ore 205 Versetur, Dis atque ipso Jove digna, poëtæ:

note 2, on 1. 194.—Ala fignifies the armpit, also the armi.—See Ainsw.

196. Destroy the tents of the Moors. ] Go and do some great exploit—distinguish yourself in an expedition against the people of Mauritania. Attegiæ (from ad and tegere, to cover) signifies cottages, buts, cabins, tents, and the like, in which people shelter themselves from the weather.

The people of Lancashire, Yorkshire, and other northern parts of

England, were called Brigantes; they had strong castles.

of an eagle, which was carried at the head of every regiment. The care of this standard was committed to the eldest captain of the re-

giment, and was a very rich post.

The father is here exhorting his son to go into the army; in order to which, first, he is to petition for the vine-rod, or centurion's post; then he existorts him to go into service, and distinguish himself against the enemy, that, at fixty years old, he may be the eldest captain, and enrich himself by having the care of the standard, which was very lucrative. Hence Juvenal calls it locupletem aquilam.

198. Or if to bear, &c.] If you diflike going into a military

life

into a panic at the found of them, so that you are ready to befoul yourfelf when you hear martial music.

buy goods which you may felt for half as much more as they cost

you.

201. Nor let the dislike, &c. ] Don't be nice about what you

Destroy the tents of the Moors, the castles of the Brigantes.

That a rich eagle to thee the fixtieth year

May bring: or if to bear the long labours of camps It grieves you, and the horns heard with the trum-

Your belly, you may purchase, what you may sell For the half of more, nor let the dislike of any merichandize, [sess you.

Which is to be fent away beyond the Tiber, pos-Do not believe there is any difference to be put between

Ointments and an hide. The smell of gain is sweet
From any thing what soever. Let that sentence of the
poet

Be always in your mouth; worthy the gods, and of Jove himself:

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deal in; though ever so filthy, though such as must be manufactured on the other side of the Tiber.

202. Sent away beyond the Tiber. Tanning, and other noisome trades, were carried on on the other fide of the river, to preserve the city sweet and healthy.

203. Do not believe, &c.] Do not take it into your head, that one thing, which you may get money by, is better than another. So as you but enrich yourself, let it be the same thing to you, whether you deal in persumed ointments, or stinking hides.

by Vespassan to his son Titus, who was against raising money by a tax on urine.—Titus remonstrated with him on the meanness of such an imposition; but he, presenting to his son the first money that accrued to him from it, asked him whether the smell offended him: Ant. Univ. History, vol. xv. p. 26.

205: Sentence of the poet, &c.] i. e. Of the poet Ennius, quoted

1. 207.
206. Be always in your mouth.] Be always at your tongue's end; as we fay.

Worthy the gods, &c. ] Juvenal very naturally represents this old covetous fellow, as highly extolling a maxim so exactly suited to his fordid principles.

See Moliere's Avare, Act iii. Sc. v. where the mifer is so pleased with a saying which suits his principles, as to want it write ten in letters of gold.

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Unde habeas quærit nemo; sed oportet habere.

Hoc monstrant vetulæ pueris poscentibus assem:
Hoc discunt omnes ante Alpha & Beta puellæ. 209
Talibus instantem monitis quemcunque parentem
Sic possem affari: dic, ô vanissime, quis te
Festinare jubet? meliorem præsto magistro
Discipulum: securus abi: vincêris, ut Ajax
Præterist Telamonem, ut Pelea vicit Achilles. 214
Parcendum est teneris; nondum implevère medullas
Nativæ mala nequitiæ: cùm pectere barbam
Cæperit, & longi mucronem admittere cultri,
Falsus erit testis, vendet perjuria summâ

T' have money is a necessary task,
From whence 'tis got the world will never ask.

And therefore only take care to be rich, nobody will enquire how you came for The poet, in the next two lines, humourously observes the early implanting this doctrine in the minds of children.

when their children ask them for a trifle to buy playthings, or some thrash to eat, always take care to instill into their minds: they take this opportunity to preach up the value of money, and the necessity of having it, no matter how; nobody will trouble their head about that.

The Roman as was about three farthings of our money.

209. This, all the girls, &c.] In short, children of the other sex too are taught this before their A B C. No marvel then, that avarice is so general and so ruling a principle.

210. Is instant.] Takes pains to impress such maxims upon his

children.

211. Thus speak to.] Thus address myself to.

212. To basten.] Who bid thee be in such a hurry to teach your son such principles? why begin with him so young, and take so much pains?

- I warrant.] So præsto significs here. See Ainsw.

Præsto, Nº 8.

The scholar better, &c.] A greater proficient than your felf in avarice, and in every other vice, in which you may instruct him.

213. Depart secure.] Make yourself quite secure and easy upon this subject.

Nobody asks from whence you have, but it behoves you to have."

[farthings: This, the old women shew to the boys asking three This, all the girls learn before their Alpha and Beta. Whatsoever parent is instant with such admonitions,

I might thus speak to: "Say (Q most vain man) who commands

Thee to hasten? I warrant the scholar better than The master: depart secure: you will be outdone, as Aiax

Surpassed Telamon, as Achilles outdid Peleus.

You must spare the tender ones: as yet their marrows the evils

Of native wickedness have not filled: when he has begun [long knife,

To comb his beard, and to admit the point of a He will be a false witness, he will sell perjuries for a small

213. As Ajax, &c.] Your son will outdo you in avarice, as much as Ajax surpassed his father Telamon, or as Achilles surpassed his father Peleus, in valour and warlike atchievements.

215. You must spare, &c.] You must make allowance for the tenderness of youth, and not hurry your son on too fast; have patience with him, he'll be bad enough by-and-by.

— Their marrows, &c.] The evil dispositions and propenfities with which they were born (mala native nequities) have not had time to grow to maturity, and to occupy their whole minds, as marrow fills the bones. The marrow, which it placed within the

bones, like the bowels, which are placed within the body, is often figuratively, and by analogy, made use of to signify the inward mind.

Tully says. Fam. xv. 16. Mihi hæres in medullis—I love you in my heart. And again, Philip. i. 15. In medullis populi Romani, ac visceribus hærebant—they were very dear to the Roman

people.
217. To comb his beard:] i. e. When he is grown up to matu-

To admit the point, &c.] The edge of a razor—a periphrafis for being shaved. See Sat. 1. 25; and Sat. x. 226.

218. Sell perjuries, &c.] He will for swear himself for a very small price.

Exiguâ, Cereris tangens aramque pedemque,
Elatam jam crede nurum, si limina vestra

Mortiferâ cum dote subit: quibus illa premetur
Per somnum digitis? Nam quæ terrâque marique
Acquirenda putes, brevior via conferet illi:
Nullus enim magni sceleris labor. Hæc ego nunquam
Mandavi, dices olim, nec talia sussi:

Mentis causa malæ tamen est, & origo penes te:
Nam quisquis magni censûs præcepit amorem,
Et lævo monitu pueros producit avaros;
Et qui per fraudes patrimonia conduplicare
Dat libertatem, totas essential

the Romans, on occasion of solemn oaths, to go to a temple, and, when they swore, to lay their hand upon the altar of the god. Here, to make his oath the more solemn, the miser's son is represented, not only as laying his hand upon the altar of Ceres, but also on the foot of her image. See Sat. iii. 1. 144, and note.

facred, because, in the celebration of her worship, nothing was to

be admitted that was not facred and pure.

dead, if the comes within your doors with a large fortune, for your fon, her husband, will murder her, in order to get the possession of

was, to be burned on the funeral pile. See Ter. Andria, Act i.

Sc. i. l. 90.

221. With a deadly portion.] Mortifera cum dote—i. e. which is fure to occasion her death, by the hands of her covetous hufband

- By what fingers, Sc. ] How eager will his fingers be to

strangle her in her seep!

222. For, what things, &c.] What you may suppose others to get by traversing land and sea, in order to trade and acquire riches, your son will find a shorter way to come at, by murdering his wife.

224. There is no labour.] There is very little trouble in such a

business as this, it is soon done.

when, seeing your son what I have been describing, you will be

Sum, touching both the altar and foot of Ceres."

"Already believe your daughter-in-law carried forth, if your thresholds 220

She enters with a deadly portion. By what fingers will she be pressed [to be acquired

In her sleep?—for, what things you may suppose By sea and land, a shorter way will confer upon him: For of great wickedness there is no labour. These

things I never [fuch things, 225] Commanded, may you some time say, nor persuaded But the cause of a bad mind, nevertheless, and its

origin, is in you:

For whoever has taught the love of a great income, And, by foolish admonition, produces covetous boys, And he who to double patrimonies by frauds, Gives liberty, loosens all the reins to the chariot, 230.

for exculpating yourfelf, and you may fay -" I never gave him any

fuch orders—this was owing to no advice of mine."

226. But the cause, Sc. The poet answers—No, you might not specifically order him to do such or such actions, but the principle from which he acts such horrid scenes of barbarity and villainy, is owing to the example which you have set him, and originates from the counsel which you have given to him to enrich himself by all means, no matter how; therefore all this is penes te—lies at your door.

227. Whoever has taught, &c.] Whoever has given a fon fuch precepts as you havr given yours, in order to instill into him an un-

bounded love of wealth.

228. Foolish admonition, &c.] So lævus feems to be used, ii. 54; and Eclog. i. 16. Si mens non læva fuisset. See Ainsw Lævus, No 2. But perhaps here it may mean unlucky, unfortunate, like sinistro.—See this Satire, l. 1, and note.

Or lævo may be here understood, as we sometimes understand the word sinister, when we mean to say, that a man's designs are

indirect, dishonest, unfair.

—— Produces covetous boys.] Brings up his children with covetous principles.

230. Gives liberty, Sc.] i. e. So far from checking fuch dif-

Curriculo; quem si revoces, subsistere nescit, Et te contempto rapitur, metisque relictis. Nemo satis credit tantum delinquere, quantum Permittas: adeò indulgent sibi latiùs ipsi. Cùm dicis juveni, stultum, qui donet amico, 235 Qui paupertatem levet, attollatque propinqui; Et spoliare doces, & circumscribere, & omni Crimine divitias acquirere, quarum amor in te est, Quantus erat patriæ Deciorum in pectore, quantum Dilexit Thebas, si Græcia vera, Menœceus, 240 In quarum sulcis legiones dentibus anguis Cum clypeis nascuntur, & horrida bella capessunt Continuo, tanquam & tubicen surrexerat una.

positions, gives them full liberty to exercise themselves, pleased to see the thristiness of a son, who is defrauding all mankind, that he

may double his own property.

230. Loosens all the reins, &c.] Gives full and ample loose to every kind of evil. A metaphor, taken from a charioteer, who by loosening the reins, by which he holds and guides the horses, too freely, they run away with the chariot, and when he wants to stop them he cannot.

231. Which of you should recal, &c.] It is in vain to think of

stopping or recalling such a one, who knows no restraint.

232. You contemned.] Having forfeited the authority of a father, all you can fay, to stop his career, is held in the utmost contempt.

The bounds being left.] As the charioteer is run away with by his horses (see note above, l. 230.) beyond the bounds of the race; so your son, who has had the reins thrown upon the neck of his vices, can neither be stopped, nor kept within any bounds whatsoever in his wickedness, but is hurried on, rapitur, by his passions, without any power of controul.

233. Nobody thinks it enough, &c.] Nobody will ever draw a line, so as to stop just at a given point, and only sin as far as he

is permitted, and no farther.

234. So much do they indulge. So prone are they to indulge their propenfity to evil, in a more extensive manner.

235. When you say, &c.] When you tell your son, that giving

money to help a diffressed friend, or relation, is a folly.

236. Who may lighten, &c.] Alleviate his distress, and raise up his state of poverty into a state of plenty and comfort.

237. You both teach him to rob.] By thus feeking to destroy.

"Which if you would recal, it knows not to stop, And, you, contemned, and the bounds being left, it is hurried on. you may Nobody thinks it enough to offend fo much, as Permit, fo much do they indulge themselves more widely. Tto a friend 235 When you fay to a youth, he is a fool who may give Who may lighten, and raise up the poverty of a relation; fevery crime You both teach him to rob, and to cheat, and by To acquire riches, the love of which is in thee, As much as of their country was in the breast of the Decii, as much As Menœceus loved Thebes, if Greece be true, In the furrows of which, legions from teeth of a fnake With shields are born, and horrid wars undertake Immediately, as if a trumpeter too had rifen with

the principles of humanity and charity within him, you teach him, indirectly at least, to rob, to plunder other people.

237. To cheat.] Circumscribere—to over-reach and circum-

vent, that he may enrich himself.

- By every crime &c. ] To scruple no villainy which can, enrich him.

239. The Decii. The father, fon, and grandfon, who, for the love they bare their country, devoted themselves to death for

it service. See Sat. viii. 254, note.

240 Menaceus.] The fon of Creon, king of Thebes, who, that he might preserve his country, when Thebes was besieged by the Argives, devoted himself to death; the oracle having declared, that Thebes would be fafe, if the last of the race of Cadmus would willingly fuffer death.

- If Greece be true. If the Grecian accounts speak truth. 241. In the furrows of which, &c.] He alludes to the story of Cadmus, who, having flain a large ferpent, took the teeth, and fowing them in the ground, there sprang from each an armed man; these presently fell to fighting, till all were slain except five, who escaped with their lives. See Oyid, Met. Lib. iii. Fab. i. See AINSW. Cadmus.

243. Trumpeter too had rifen. To fet them together by the

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Ergo ignem, cujus scintillas ipse dedisti,
Flagrantem late, & rapientem cuncta videbis. 245
Nec tibi parcetur misero, trepidumque magistrum
In cavea magno fremitu leo tollet alumnus.
Nota Mathematicis genesis tua: sed grave tardas
Expectare colos: morieris stamine nondum
Abrupto: jam nunc obstas, & vota moraris; 250
Jam torquet juvenem longa & cervina senectus.
Ocyus Archigenem quære, atque eme quod MithriComposuit, si vis aliam decerpere sicum, [dates
Atque alias tractare rosas: medicamen habendum
est.

ears. See above 1. 199, note. The Romans had cornets and

trumpets to give the fignal for battle.

244. The fire, &c.] The principles which you first communicated to your son, you will see breaking out into action, violating all law and justice, and destroying all he has to do with; like a fire that first is kindled from little sparks, then spreads far and wide, till it devours and consumes every thing in its way.

246. Nor will he spare, &c.] He will not even spare you that are his own wretched father, or scruple to take you off (i. e. mur-

der you) to possess himself of your property.

247. The young lion. &c.] Alluding to the flory of a tame lion, which, in the time of Domitian, tore his keeper, that had brought him up, to pieces.

Læserat ingrato leo perfidus ore magistrum.

MARTIAL, Speciac. Epigr. x. 248. Your nativity, &c.] But, fay you, the aftrologers, who is nativities, and who by their art can tell bow long people are to

cast nativities, and who by their art can tell how long people are to live, have settled your nativity, and calculated that your life will be long.

- "But it is grievous."] But, says Juvenal, it is a very irk-

fome thing to your fon.

1249 To exped flow distaffs.] To be waiting while the fates are flowly spinning out your thread of long life. See Sat. iii. 27, note; and Sat. x. 252, note.

—— You'l die, &c.] You'll be taken off by a premature death not by the course of nature, like those who live till their thread of life is cut by the destinies. See the references in the last note above.

fon's way, and delay the accomplishment of his daily wishes for your death, that he may possess what you have.

Therefore the fire, the sparks of which yourself have given, Tthings. 245 You will fee burning wide, and carrying off all Nor will he spare your miserable self, and the trembling master will take off." The young lion in his cage, with great roaring, "Your nativity is known to astrologers."-" But it is grievous not yet To expect flow distass; you'll die, your thread Broken off: you even now hinder, and delay his wifnes. youth. 251 Now a long and stag-like old age torments the Seek Archigenes quickly, and buy what Mithridates Composed, if you are willing to pluck another fig, And to handle other roses : a medicine is to be had,

251. Stag-like old age.] The antients had a notion that stage,

as well as ravens, were very long-lived.

Cic. Tuscul, iii, 69, says, that Theophrastus, the Peripatetic philosopher, when he was dying, accused nature for giving long life to ravens and stags, which was of no signification; but to men, to whom it was of great importance, a short life. See Sat. x. l. 247.

daily uneafiners and vexation, and will, most likely, put him upon some means to get rid of you; therefore take the best precautions you can.

252. Archigenes.] Some famous physician; see Sat. xiii. 98.

-to procure from him some antidote against poison.

253. If you are willing, &c.] If you wish to live to another

Autumn—the time when figs are ripe.

254. Other roses.] And to gather the roses of another spring.

— A medicine is to be had, Sc.] You must get such an antidote against poison, as tyrants, who sear their subjects, and as sathers, who dread their children, always ought to swallow hefore
they eat, in order to secure them from being poisoned at their
meals; the tyrant, by some of his oppressed and discontented subjects—the father by a son, who wants to get his cstate.

Sorbere ante cibum quod debeat aut pater aut Rex Monstro voluptatem egregiam, cui nulla theatra, Nulla æquare queas Prætoris pulpita lauti, Si spectes, quanto capitis discrimine constent Incrementa domûs, æratâ multus in ar câ Fiscus, & ad vigilem ponendi Castora nummi, 260 Ex quo Mars ultor galeam quoque perdidit, & res Non potuit servare suas: ergo omnia Floræ Et Cereris licet, & Cybeles aulæa relinquas, Tanto majores humana negotia ludi.

An magis oblectant animum jactata petauro 265

of avarice, inalmuch as the gratification of it is attended with cares, anxieties and dangers, which its votaries incur, and for which they are truly ridiculous. Now, fays he, monftro voluptatem egregiam—I'll exhibit an highly laughable scene, beyond all theatrical entertainments, &c.

—— No theatres.] Nothing upon the stage is half so ridiculous. 257. No stages of the sumptuous pretor.] It was the office of the prætor to preside, and have the direction at the public games. See Sat. x. 1. 36—41, notes.

The pulpitum was the higher part of the stage, where poets re-

cited their verses in public.

It also fignifies a scaffold or raised place, on which the actors

exhibited plays.

The prætor is here called lautus—fumptuous, noble, splendid, from the fine garments which he wore on those occasions, as well as from the great expense which he put himself to, in treating the people with magnificent exhibitions of plays and other sports.

258. If you behold, &c. ] If you only observe what hazards and perils, even of their lives, those involve themselves in, who are increasing and hoarding up wealth—so far from security, danger and riches frequently accompany each other, and the means of increasing wealth may consist in the exposing life itself to danger.

259. Increase of an house.] The enlargement and increase of

family-property.

—— In a brazen cheft.] See Sat xiii. 1. 74; and Hor. Sat. i.
Lib. i. 1. 67. The Romans locked up their money in chefts.

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er. ale of Which either a father, or a king, ought to sup up before meat."

[theatres, 256]
I shew an extraordinary pleasure, to which no No stages of the sumptuous prætor, you can equal, If you behold in how great danger of life may confish

The increase of an house, much treasure in a bra-Chest, and money to be placed at watchful Castor, Since Mars, the avenger, also lost his helmet, and his own

Affairs he could not keep. Therefore you may All the scenes of Flora, and of Ceres, and of Cy-

By so much are human businesses greater sports. Do bodies thrown from a machine more delight 265

260. Placed at watchful Caftor. i. e. at the temple of Castor.

—They used to lay up their chests of treasure in the temples, as places of safety, being committed to the care of the gods, who were supposed to watch over them. Sat. x. 25, note, ad fin.

261. Since Mars, Sc. The wealthy used to fend their chests of money to the temple of Mars; but some thieves having broken into it, and stolen the treasures, even stripping the helmet from the head of Mars's image, they now fent the ir treasures to the temple of Castor, where there was a constant guard; hence the poet says, vigilem Castora.

—— The avenger.] When Augustus returned from his Asian expedition, which he accounted the most glorious of his whole reign, he caused a temple to be built in the capitol to Mars the Avenger. See Univ. Ant. Hist. vol. xiii. p. 507—8, and note F.

261—2. His own affairs, &c.] The poet takes an opportunity here, as usual, to laugh at the gods of his country. See Sat. xiii. 39—52.

263. The scenes.] Aulæa were hangings, curtains, and other ornaments of the theatres; here, by synec. put for theatres themselves.

You may leave, says the poet, the public theatres: you will not want the sports and plays which are exhibited at the feasts of Flora, Ceres, or Cybele, to divert you.

264. By fo much, &c.] You may be better entertained, and meet with more diversion, in observing the ridiculous businesses of mankind.

265. Bodies thrown from a machine, &c.] The petaurum

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Corpora, quique solent rectum descendere sunem, Quàm tu, Corycia semper qui puppe moraris, Atque habitas, Coro semper tollendus & Austro, Perditus, ac vilis sacci mercator olentis?

Qui gaudes pingue antiquæ de littore Cretæ 270 Passum, & municipes Jovis advexisse lagenas?

Hic tamen ancipiti sigens vestigia planta

Victum illa mercede parat, brumamque samemque Illa reste cavet: tu propter mille talenta,

(from wilaveor, pertica, a perch, a long staff or pole) was a machine, or engine, made of wood, hung up in an high place, out of which the petauristæ (the persons who exhibited such seats) were throwwinto the air, and from thence sew to the ground. Alnew.

Others fay, thatthe petaurus, was a wooden circle or hoop, through which the petauristæ threw themselves, so as to light with

their feet upon the ground.

Holyday gives a plate of the petaurum, which is taken from Hieron. Mercurialis, whom he calls an excellent Italian antiquary, and reprefents the petaurus like a fwing, in which a person fits, and is drawn up by people who pull ropes, which go over a pole at the top, placed horizontally, and thus raise the petaurista into the air, where probably he swung backwards and sorwards, exhibiting seats of activity, and then threw himself to the ground upon his seet. See more on this subject, Delph. edit. in notis.

Whatever the petaurus might be, as to its form, it appears, from this page of Juvenal, to have afforded an amusement to the spectators, something like our tumbling, vaulting, and the like.

266. To descend, a straight rope, &c.] First climbing up, and then sliding down. Or, if we take rectum here, in the sense of tensum, stretched, we may suppose this a periphrasis for rope-dancing.

After all, taking the two lines together, I should doubt whether the poet does not mean rope-dancing in both, and whether the petaurum, according to the definition given by Ainsworth, signifies, here, any thingelse than the long pole which is used by rope-dancers, in order to ballance them as they dance, and throw their bodies into various attitudes on the rope. Comp. l. 272—4.

267. Than thou. ] q. d. Ait not thou as much an object of

laughter-full as ridiculous?

Who always abideft.] Who livest on shipboard, and are tossed up and down by every gale of wind.

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The mind, and those who are used to descend a strait rope,

Than thou, who always abidest in a Corycian ship, And dwellest, always to be lifted up by the northwest wind, and the south,

Wretched, the vile merchant of a stinking sack?
Who rejoicest, from the shore of antient Crete, to
have brought

Thick sweet wine, and bottles the countrymen of love.

He nevertheless fixing his steps, with doubtful foot,
Procures a living by that recompence; and winter
and hunger

[talents,
But that rope he avoids: you on account of a thousand

267. A Corycian Ship.] i. e. Trading to Corycium, a promontory in Crete, where Jupiter was born.

269. Wretched.] Perditus signifies desperate, past being reclaimed, lost to all sense of what is right.

—— A flinking fack?] Olentis is capable of two fenses, and may be understood either to signify that he dealt in filthy slinking goods, which were made up into bales, and packed in bags; or that he dealt in perfumes, which he brought from abroad: but by the epithet vilis, I should rather think the former.

271. Thick fweet wine.] Passum was a sweet wine made of withered grapes dried in the sun. Uva passa, a sort of grape hung in the sun to wither, and afterwards scalded in a lixivium, to be preserved dry, or to make a sweet wine of. Ainsw. The poet calls it pingue, from its thickness and lusciousness.

The countrymen of Jove.] Made in Crete, where Jove was born.

272. He nevertheless, &cc.] The rope-dancer above-mentioned, 1. 265-6.

— Fixing his sleps.] Upon the narrow surface of the rope.

— With doubtful foot.] There being great danger of falling.

Planta signifies the sole of the foot.

273. By that recompence.] Which he receives from the spectators

for what he does.

Winter and bunger.] Cold and hunger. See Hor.

Lib. i. Sat. ii. 1. 6.

274. He avoids.] Cavet-takes care to provide against.

Tou on account, &c.] The poor rope-dancer ventures his limbs to supply his necessary wants; you rashly expose yourself to much greater dangers, to get more than you want.

A thousand talents.] Amounting to about 187,500l. of our money. See Holyday, note 9, on this Saure.

Et centum villas temerarius. Aspice portus, 275 Et plenum magnis trabibus mare: plus hominum

In pelago: veniet classis, quocunque vocârit
Spes lucri; nec Carpathium, Gætulaque tantum
Æquora transiliet: sed longè Calpe relictâ,
Audiet Herculeo stridentem gurgite solem. 280
Grande operæ pretium est, ut tenso solle reverti
Inde domum possis, tumidaque superbus alutâ,
Oceani monstra, & juvenes vidisse marinos.
Non unus mentes agitat suror: ille sororis

175. An hundred villas.] Or country-houses, when one would fatisfy any reasonable mind.

--- Are rash.] Rashly run yourself into all the dangers of the

— Behold the ports.] What numbers of ships are there fitting for sea.

276. Large flips.] The sea covered with ships. Trabs signifies a beam, any large piece of timber. With these ships were built; but here, by Meton. is meant the ships themselves. See Virg. Æn.

in. 191.—cava trabe currimus æquor.

— More of men, &c.] Plus hominum—the greater part of the people.—q. d. There are more people now at sea than on land. This hyperbole (for we can't take the words literally) is to be understood to express the multitudes who were venturing their lives at sea for gain. So with us, when any thing grows general, or gets into fashion, we say, every body follows it—all the world does it.

277. A flort will come. No matter how distant or perilous the voyage may be, in whatever part of the world money is to be gotten, the hope of gain will induce, not merely here and there, a single

ship, but a whole fleet at once to go in search of it.

278. Carpathian and Getulian feas: The Carpathian Sea lay between Rhodes and Egypt, and was so called from the island of Carpathus.

By the Getulian, we are to understand what now is called the

straits of Gibraltar.

279. Calpe being far left, Sc.] Calpe, a mountain or high rock on the Spanish coast (hod. Gibraltar), and Abyla (now Ceuta) on the African coast, were called the pillars of Hercules. These pillars were generally believed, in Jüvenal's time, to be the farthest west.

280. The fun hiffing: Alluding to the notion of the sun's

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And an hundred villas are rash. Behold the ports, 275 And the fea full with large thips—more of men are now of gain On the fea: the fleet will come wherever the hope Shall call; nor the Carpathian and Gætulian feas only Will it pass over, but Calpe being far left, Will hear the fun histing in the Herculean gulph. 280 It is a great reward of labour, that with a stretched purse, with a fwelled bag, You may return home from thence, and proud To have feen monsters of the ocean, and marine youths. of his fifter. Not one madness agitates minds: he, in the hands

arifing out of the ocean in the East, and setting in the ocean in the West.

280. Herculean gulph.] i. e. The Atlantic Ocean, which, at the Straits was called the Herculean Gulph, because there Hercules is supposed to have finished his navigation, and on the two now opposite shores of Spain and Africa, which then united (as is said) to have built his pillars; (see note above, l. 279). If they sailed beyond these, they fancied they could, when the sun set, hear him hils in the fea, like red-hot iron put into water. This was the notion of Polidonius the philosopher, and others.

a labour exceedingly worth the while! Ironice.

- Aftretched purfe. Filled full of money. 282. A swelled bag. ] Aluta fignifies tanned or tawed leather; and, by metonym. any thing made thereof, as shoes, scrips, or bags of any kind—here it means a money-bag.

- Swelled.] Distended-puffed out-with money.

283. Monsters. &c.] Whales, and other large creatures of the deep.

Marine youths. ] Tritons, which were supposed to be half men, half fish. - Mermaids also may be here meant, which are described with the bodies of young women, the rest like fishes.

Definat in piscem mulier formosa supernè.

Hor. de Art. Poet. 1. 4.

284. Not one madness, &c.] i. e. Madness does not always shew itself in the same shape; men are mad in different ways, and on difterent subjects.

- He, in the hands of his fifter, &c.] Alluding to the story of Orestes, who, after he had slain his mother, was tormented by

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In manibus vultu Eumenidum terretur & igni. 285 Hic bove percusso mugire Agamemnona credit, Aut Ithacum: parcat tunicis licet atque lacernis, Curatoris eget, qui navem mercibus implet Ad summum latus, & tabula distinguitur unda: Cum sit causa mali tanti, & discriminis hujus, 200 Concilum argentum in titulos faciefque minutas: Occurrent nubes & fulgura: folvite funem, Frumenti dominus clamat, piperisque coëmptor; Nil color hic cœli, nil fascia nigra minatur: Æstivum tonat: infelix, ac forsitan ipsa 295

furies: his fifter Electra embracing him, endeavoured to comfort him, but he faid to her -" Let me alone, thou art one of the furies; you only embrace me, that you may cast me into Tartarus." Eurip. in Oresh

285. Eumenides. The three furies, the daughters of Acheron and Non-Alecto, Tiliphone, and Megæra. They were called Eumenides, by Antiphrasis, from 'Evperns, kind, benevolent! They are described with snakes on their heads, and with lighted torches in their hands.

286. This man, an ox being stricken, &c.] Ajax, on the armour of Achilles being adjudged to Ulysses (see Ov. Met. Lib. xiii.) rati mad, and destroyed a flock of sheep, thinking he was destroying the Greeks. He slew two oxen, taking one for Agamemnon; the other for Ulysses. See Sophoc. Ajax Mastigopho-

287. Ithacus.] Ulysses, king of Ithaca. See Sat. x. 257. -- Spare his coats, Ge. ] Though he stould not be so furiodfly mad, as to tear his cloaths off his back.

288. Wants a keeper. Curatoris eget—stands in need of some-

body to take care of him.

Who fills, &c. ] Who, for the hopes of gain, loads a thip to deep, that there is nothing left of her above the water, but the appermost part, or edges of her sides.

289. A plank, &c.] Has nothing between him and the fathom-

less deep but a thin plank.

290. When the cause, &c.] The only motive to all this.
291. Silver battered, &c.] A periphrasis for money.—The silver of which it was made, was first cut into pieces, then stamped with the name and titles of the reigning emperor, and also with a likenels of his face. See Matt. xxii. 20, 21.

292. Chouds and lightnings occurs. The weather appears

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Is affrighted with the countenance, and fire of the Eumenides.

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This man, an ox being firicken, believes Agamem-

This man, an ox being stricken, believes Agamemnon to roar, [clokes,

Or Ithacus. Tho' he should spare his coats and He wants a keeper, who fills with merchandise a ship [from the water.

To the topmost edge, and by a plank is divided When the cause of so great evil, and of this danger,

Is filver battered into titles, and fmall faces.

Clouds and lightnings occur: "Loofe the cable—
(Cries the owner of the wheat, and the buyer-up of pepper)

[black cloud threatens:

"Nothing this colour of the heaven, nothing this It is fummer-thunder."—Unhappy wretch! and perhaps that very 295

cloudy, and looks as if there would be a storm of thunder and lightning; but this does not discourage the adventurer from leaving the port.

292 " Loose the cable"] fays he; " unmoor the ship, and prepare

for failing."

Funem may fignify either the cable with which the veffel was fastened on shore; or the cable belonging to the anchor, by which she was fastened in the water.

293. Cries the owner, &c.] The owner of the freight calls out aloud.

— The buyer up of pepper.] Juvenal does not simply fay, emptor, the buyer, but coemptor, the buyer-up; as if he meant to describe a monopolizer, who buys up the whole of a commodity, in order to sell it on his own terms.

294. This colour of the heaven.] This dark complexion of the

fky.

This black cloud.] Fascia signifies a swathe or band. A thick cloud was called sascia, because it seemed to swathe or bind up the sun, and hinder its light: but, perhaps, rather from its being an assemblage of many clouds collected and bound, as it were, together.

295. It is fummer-thunder.] Nothing but a mere thunder shower, which will soon be over, and which in simmer-time is very common, without any storm following.

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Nocte cadet fractis trabibus, fluctuque premetur Obrutus, & zonam lævâ morfuve tenebit. Sed, cujus votis modò non suffecerat aurum, Quod Tagus, & rutilâ volvit Pactolus arenâ, Frigida sufficient velantes inguina panni, Exiguusque cibus; mersa rate naufragus assem Dum petit, & picta se tempestate tuetur. Tantis parta malis, curâ majore metuque Servantur: mifera est magni custodia censûs. Dispositis prædives hamis vigilare cohortem 305 Servorum noctu Licinus jubet, attonitus pro

295. Unhappy wretch! Who is blinded by his avarice, so as to consider no consequences.

296. Beams being broken. ] Shipwrecked by the ensuing tempest. he will fall into the fea, the timbers of his ship broken to pieces.

297. His girdle, &c.] Some think that the antients carried their money tied to their girdles, from whence Plautus calls a cutburse - sector zonarius. But I should rather think that they carried their money in their girdles, which were made hollow for that purpose. See Hor. Epist. ii. Lib. ii. l. 40. Suet. Vitell. c. 16. says-Zonâ se auteorum plena circumdedit.

- Left hand.] While he swims with his right.
- Or with his bite.] i. e. With his teeth, that he may have both hands at liberty to fwim with.

298. But for him, &c.] Whose wishes were boundless, and

whose desires after wealth are insatiable.

299. Tagus.] A river of Portugal. See Ov. Met. ii. 251. - Pactolus. A river in Lydia, called also Chrysorrhoas. Both these rivers were said to have golden sands. See Hor. Epod.

Rolls ] Or throws up, by the course of its waters over the fands, so that it is found at low water. This is said to be the case of some waters in Africa, which flow down precipices with great impetuolity, and leave gold-dust, which they have washed from the earth in their passage, in the gullies and channels which they make in their way.

300. Rags covering, &c. ] This very wretch, who could not before have been fatisfied with all the gold of the Tagus and Pactolus, is now, having been shipwrecked and ruined by the loss of his all, very content, if he can but get rags to cover his nakedness from

the inclemency of the cold.

Night he will fall, the beams being broken, and he pressed down by a wave,

Overwhelmed, and will hold his girdle with his left hand, or with his bite. [had not fufficed, But for him, whose wishes a while ago the gold Which Tagus, and Pactolus rolls in its shining sand, Rags covering his cold thigh s will suffice, 300 And a little food, while, his ship being sunk, shipwrecked, he

Asks a penny, and beholds himself in a painted tem-Things gotten with so many evils, with greater care and fear

Are kept—miserable is the custody of great wealth.

Wealthy Licinus commands his troop of servants,
with

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Buckets fet in order, to watch by night, affirighted for

301. A little food.] Beltowed upon him in charity, or purchased with the few pence he gets by begging.

301—2. He afks a penny.] Who before wanted a thousand talents, more than he had, to content him. See 1. 274. See Sat. v. I. 144, note 2.

302. A painted tempest.] Persons who had lost their property by shipwreck used to have their missortune painted on a board, and hung at their breasts, to move compassion in the passers-by; as we often see sailors and others begging in the streets, with an account of their misadventures written on paper or parchment, and pinned on their breasts.

303. With fo many evils.] But suppose all this be avoided, and the man comes home rich and prosperous, still he is not happy: he must be harrassed with continual care, anxiety, and dread, in order to keep what he has gotten, and these may give him more uneasiness than any thing else has given him in the pursuit of his wealth.

than any thing else has given him in the pursuit of his wealth.

304. Miserable is the custody, &c.] The constant watchfulness, the incessant guard, that are to be kept over heaps of wealth, added to the constant dread of being plundered, may be truly said to make the owner lead a miserable life. This is well described by Horace, Sat. i.l. 76—79.

305. Licinus. The name of some very rich man. It stands here for any such.—Wealthy—prædives, very rich, beyond others wealthy.

306. Buckets set in order. Hama signifies a water-bucket made of leather. AINSW.—Dispositis, properly disposed, so as to be ready in case of sire.

D d 2

Electro, signisque suis, Phrygiaque columna, Atque ebore, & lata testudine: dolia nudi
Non ardent Cynici; si fregeris, altera siet 309
Cras domus; aut eadem plumbo commissa manebit.
Sensit Alexander, testa cum vidit in illa
Magnum habitatorem, quanto felicior hic, qui
Nil cuperet, quam qui totum sibi posceret orbem,
Passurus gestis æquanda pericula rebus.
Nullum numen habes, si sit prudentia: nos te, 315
Nos fascimus, Fortuna, Deam. Mensura tamen quæ

306. Affrighted.] Half distracted, as it were, with apprehen-

307. His amber.] Lest he should lose his fine cups and other vessels made of amber. Electrum also signifies a mixture of gold and silver, whereof one sifth part was silver. Ainsw.

- His statues. | Signum denotes a graven, painted, or molten

image, a figure of any thing.

— Phrygian column.] His fine ornamented pillars, made of marble brought out of Phrygia, a country of the Leffer Asia.

308. For his ivory.] His furniture made or inlaid with ivory.

— Broad tortoife-shell.] His couches, and other moveables, richly inlaid and ornamented with large and valuable pieces of tortoise-shell.

The casks, &c.] Dolia, the plural put for the singular, per synec. The cask of Diogenes, the Cynic philosopher, is here meant, which was not made of wood, as has been commonly supposed, but of clay baked, and so in no danger of sire. Dolium signifies any great vessel, as a tun, pipe, or hogshead.—In these dolia the ancients used to keep their wine. Hence Ter. Heaut. Act iii. Sc. i 1.51. Relevi omnia dolia—which some translators have rendered, "I have pierced every cask." But, however that may be agreeable to our idiom, piercing an earthen vessel, which the dolium was, is not to be supposed. Lino signified the securing the mouth, or bung hole, of any vessel with pitch, rosin, or wax, to prevent the air's getting in, to the prejudice of what might be contained in it; and as this was never omitted, when any vessel was filled with wine, hence it is used for putting wine into casks.

Hor. Od. Lib. i. Ode xx. 1. 1-3.

Vile potabis modicis Sabinum Cantharis, Græca quod ego ipse testa Conditum LEVI. His amber, and for his statues, and his Phrygian Casks of the naked column, And for his ivory, and broad tortoife-shell. The Cynic don't burn: should you break them, another [folder'd with lead. 310 house Will be made to-morrow, or the same will remain Alexander perceived, when he faw, in that cask, The great inhabitant, how much happier this man was, who world. Defired nothing, than he, who required the whole About to fuffer dangers to be equalled to things [dence: thee we, 315 done. Thou hast no divinity, O Fortune, if there be pru-We make a goddess. Nevertheless the measure of an estate

Relino -evi fignifies, confequently, to remove the rosin, or pitch, upon opening the vessel for use.

309. Break them: ] Should you dash them all to pieces, so as not to be repaired, such another habitation is very easily provided.

310. Solder'd with lead.] Any fracture or chink may easily be stopped, by fixing some lead over it, or pouring some melted lead

into the crack, which would fill it up.

311. Alexander.] Alexander the Great might eafily perceive how much happier, and more content, Diogenes was in his poverty, than he who coveted empire so much as not to be content with one world. This alludes to the story of Alexander's coming to Corinth, where he found Diogenes, and not being saluted by him, Alexander went up to him, and asked him "if he could do any thing for him?" "Yes," said Diogenes, stand from between me and the sun."

—— In that cask.] Testâ.—This shews that the vessel, or hogshead, which Diogenes lived in, was not made of wood.

312. The great inhabitant.] Diogenes, the chief of the Cynics, very properly so styled, from now, now, a dog, from the snarling surliness of their manners; of this we have a specimen, in the answer of Diogenes to Alexander above mentioned.

314. About to suffer, &c.] i. e. To expose himself to, and to undergo dangers, proportionate to his attempts to accomplish his vast designs, and equal to all the glory which he might acquire.

315. No divinity, &c.] See Sat. x. l. 365—5, and notes.
316. The measure, &c.] If I were asked what I thought a

Sufficiat census, si quis me consulat, edam. In quantum sitis atque fames & frigora poscunt: Quantum, Epicure, tibi parvis suffecit in hortis: Quantum Socratici ceperunt antè Penates. 320 Nunquam aliud natura, aliud sapientia dicit.

Acribus exemplis videor te claudere; misce Ergo aliquid nostris de moribus; essice summam, Bis septem ordinibus quam lex dignatur Othonis. Hac quoque si rugam trahit, extenditque labellum, Sume duos Equites, sac tertia quadringenta: 326

competency sufficient to furnish the comfortable necessaries of life, I would answer as follows—

318. As much, &c.] That which will suffice—as much as is required for food and raiment. So St. Paul, I Tim. vi. 8.

Nescis quo valeat nummus; quem præbeat usum? Panis ematur, olus, vini sextarius; adde Queis humana sibi doleat natura negaris.

Hor. Sat. i. 1. 73-5.

Would you the real use of riches know?

" Bread, herbs, and wine are all they can bestow. " Or add what Nature's deepest wants supplies,

"Thefe, and no more, thy mass of money buys."

FRANCIS.

So Pore, in his use of riches, Eth. Ep. iii. 1. 81-2.

"What riches give us let us first enquire,

" Meat, fire, and clothes—what more?—meat, clothes and

319. Lite garden.] See Sat. xiii. 122-3. hortis, plur. per

fraec. pro horto, fing.

320. Socrates Pendier, Sc.] i. e. As much as Socrates required and took for the maintenance of his household. Here, by meton, called Penates, from the household gods which were in his house.

crates died four hundred years before Christ; Epicurus two hun-

dred and feventy-one.

321. Nature never flys, &c.] i. e. Nature and wisdom always agree in teaching the same lesson. By nature, here, we must understand that simple principle which leads only to the desire of the necessary compares of life.

Which may fuffice, if any should consult me, I will declare.

As much as thirst and hunger, and cold require;

As much, Epicurus, as sufficed thee in thy little garden:

As much as the Socratic Penates had taken before.

Nature never fays one thing, wisdom another.

I feem to confine you by four examples; mix [fum Therefore fomething from our manners: make the What the law thinks worthy the twice feven ranks of Otho.

If this also draws a wrinkle, and extends your lip, 325 Take two knights, make the third four hundred.

If we go farther, the term nature may extend to the appetites and passions, which, in their desires and pursuits, suit but ill with the dictates of wisdom.

Mr. Pope, Eth. Epist. iii. 1, 25-6.

"What nature wants" (a phrase I much distrust)

" Extends to luxury, extends to luft." &c.

322. I feem to confine, &c.] By faying this, I may feem, perhaps, too fevere, and to circumferibe your defires in too narrow a compals, by mentioning fuch rigid examples of persons, of what you may think sour dispositions.

323. Our manners.] That I may not be thought too scanty in my allowance, I will permit you to mingle something of our more

modern way of thinking and living.

—— Make the sum, &c.] Suppose you make up, together with what I have mentioned as sufficient, a sum equal to a knight's estate, which, by a law of Roscius Otho the tribune, called the Roscian law, was to amount to sour hundred sestertia revenue per annum, about 3,1251. of our money,

324. Twice seven ranks, &c.] Fourteen ranks or rows of seats in the theatre were assigned to the equestrian order. See Hor. Epod.

iv. 1. 15, 16; and Juv. Sat. iii. 1. 155-6, and notes.

325. If this also draws, &c.] If this contracts your brow into a frown, and makes you pout out your lips, as in distain or displeasure—we say, hang the sip—i. c. if this, as well as the examples before mentioned, of Socrates and Epicerus, displeases you.—

326. Take two knights. Possess an estate sufficient for two of

the equestrian order. See above, 1. 323, note 2.

- Make the third four hundred. E'en add a third knight's estate, have three times four hundred sosteria.

Si nondum implevi gremium, si panditur ultrà: Nec Crœsi fortuna unquam, nec Persica regna Sufficient animo, nec divitiæ Narcissi, Indulsit Cæsar cui Claudius omnia, cujus Paruit imperiis, uxorem occidere jussus.

327. Filled your bosom, &c.] A metaphor alluding to the garments of the antients, which were loose, and which they held open before to receive what was given to them. Comp. If. lxv. 6, 7. Luke vi. 38.

The poet means—If I have not yet fat sfied your desires by what I allow you: if I have not thrown enough into your lap, as we say.

Opened farther. The metaphor is still continued—q. d.

If your desires are still extended beyond this.

328. Fortune of Crafies.] The rich king of Lydia. See Sat. x.

Persian kingdoms.] The kings of Persia, particularly Darius and Xerxes, were samed for their magnificence and riches.

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If as yet I have not filled your bosom, if it be opened farther, [kingdoms, Neither the fortune of Cræsus, nor the Persian Will ever suffice your mind, nor the riches of Narcissus, [whose 330] To whom Claudius Cæsar indulged every thing, Commands he obey'd, being ordered to kill his wife.

329. Suffice your mind.] Will be sufficient to gratify your defires,

— Riches of Narcissus.] A freedman and favourite of Claudius Cæsar, who had such an ascendency over the emperor, as to prevail on him to put Messalina to death, after her paramour Silius. See Sat. x. 1. 330—345. Claudius would have pardoned her adultery, but, at the instigation of Narcissus, he had her killed in the gardens of Lucullus. By the favour of the emperor, Narcissus was possessed immense wealth.

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